THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

SACRED MELODIES.—NO. XV.

HYMN TO THE NORTH STAR.

I. 1.

Star that hast thy bright abode
In the skies for ever,
Like the sleepless eye of God
Never resting—never;
Star of glory—holy star,
Chiming in thy sphere,
Glorious creature, from afar
If thou hearest—hear!

I. 2.

Deem not I upon thee call
As to God I bow;
I before thy Maker fall;
I am more than thou!
But I've pleasant words for thee
And my heart is flowing;
Dear is thy sweet light to me,
And I love its glowing!

II. 1.

I, with wonder in my soul,
See thy ray in heaven,
Thinking, thus while ages roll,
Still thy light is given.
Would I might my memory give
Deathless star, to thee!
Then, as long as earth shall live,
Men would think on me.

II. 2.

Stars of earth on thee have gazed,
Ever-glorious flame!
They have burned away and blazed—
Thou art still the same!
Thou art ever bright as now,
Far above all sorrow;
Born for endless ages thou!
I must die to-morrow!

III. 1.

Nay, thou ever-watching star,
Of the heavenly portal,
Long as thy dull ages are—
I am more immortal!
'Twas for this I called thy name,
Star that dwell'st so high,
For the skies shall melt in flame,
Even thou shalt die.

III. 2.

Thou shalt perish!—I endure
When thy lamp is dim—
Dark thy place in ether pure,
Hush'd thy sphery hymn!
Thou shalt fade: and ne'er be found
Never more, oh, never—
I shall live a deathless round
Ever—and for ever.

AGENCY OF THE JESUITS IN PROMOTING DIVISION AMONG PROTESTANTS.

(*Concluded from page* 61.)

Before placing Sir W. Boswell's letter before my readers, I shall add the following extract from the Reliquiæ Baxterianæ, lib. i. part ii. p. 373, London, 1696. "And here I shall insert a passage not contemptible concerning the Papists, because I am fallen into the mention of them. In Cromwell's time, when I was writing that very book, (*scil. against the Papists,*) and my Holy Commonwealth, and was charging their treasons and rebellions on the army, one Mr. James Stansfield, a reverend minister of Gloucestershire, called on me, and told me a story; which afterwards he sent me under his hand, and warranted me to publish it; which was this:—

"One Mr. Atkins, of Gloucestershire, brother to Judge Atkins, being beyond seas, with others that had served the late king, fell into intimate acquaintance with a priest, that had been (or then was) governor of one of their colleges in Flanders; they agreed not to meddle with each other about religion, and so continued their friendship long. A little after the king was beheaded Mr. Atkins met this priest in London, and going into a tavern with him, said to him in his familiar way, 'What business have you here? I warrant you come about some roguery or other.' Whereupon, the priest told it him as a great secret, 'That there were thirty of them here in London, who by instructions from Cardinal Mazarine did take care of such affairs, and had sate in council, and debated the question, whether the king should be put to death or not? And that it was carried in the affirmative, and there were but two voices for the negative, which was his own and another; and that for his part he could not concur with them, as foreseeing what misery this would bring upon his country.' That Mr. Atkins stood to the truth of this statement, but thought it a violation of the laws of friendship to name the man.

"I would not print it without fuller attestation, lest it should be a wrong to the Papists. But when the king was restored and settled in peace, I told it occasionally to a privy counsellor, who not advising me to meddle any further in it, because the king knew enough of Mazarine's designs already, I let it alone. But about this time I met with Dr. Thomas Goad, and occasionally mentioning such a thing, he told me that he was familiarly acquainted with Mr. Atkins, and would know the certainty of him whether it were true: and not long after meeting him again, he told me that he spoke with Mr. Atkins, and that he assured him that it was true; but he was loath to meddle in the publication of it. Nor did I think it prudence myself to do it, as knowing the malice and power of the Papists."

Mr. Baxter then refers to Dr. Peter Du Moulin's work, called, "A Vindication of the Sincerity of the Protestant Religion in the Point of Obedience to Sovereigns, opposed to the Doctrine of Rebellion, authorized and practised by the Pope and the Jesuites, in answer to a Jesuitical Libel, entituled, 'Philanax Anglicus,' 4to. London, 1664." In the second chapter of which, pp. 52-64, Dr. Du Moulin proves that the democratic principles which overturned the monarchy in Charles the First's time, had been first taught by the Jesuits Bellarmine, Suarez, Lessius, and Mariana; and then states several remarkable facts, which strongly corroborate the accounts given by Primate Bramhall and Mr. Baxter. Bishop Kennett, in his Diary, also shows, from a sermon preached by Dr. John Whincup, before the House of Lords, that these plots of the Court of Rome were detected even in 1645, and the impending danger pointed out to the nation.

The second letter, which was written in 1640, is in the appendix to the same collection. Letter 17, Appendix. "From Sir William Boswell, to the most reverend William Laud, late Archbishop of Canterbury, remaining with Sir Robert Cotton's choice papers.

"*Most Reverend,*—As I am employed by our sovereign lord the king, your grace can testify that I have left no stone unturned for his majesty's advancement; neither can I omit (whenever I meet with treacheries or conspiracies against the Church and State of England) sending your grace an account in general. I fear matters will not answer your expectations if your grace do but seriously weigh them with deliberation. For be you assured, the Romish clergy have gulled the misled party of our English nation, and that under a Puritanical dress; for which the several fraternities of that Church have lately received indulgences from the See of Rome, and Council of Cardinals, for to educate several of the young fry of the Church of Rome, who be natives of his majesty's realms and dominions, and instruct them in all manner of principles and tenets contrary to the Episcopacy of the Church of England.

"There be in the town of Hague, to my certain knowledge, two dangerous impostors, of whom I have given notice to the Prince of Orange, who have large indulgences granted them, and known to be of the Church of Rome, although they seem Puritans, and do converse with several of our English factors.

"The one, James Murray, a Scotchman, and the other John Napper, a Yorkshire blade. The main drift of these intentions is, to pull down the English Episcopacy, as being the chief support of the imperial crown of our nation; for which purpose above sixty Romish clergymen are gone within these two years out of the monasteries of the French king's dominions, to preach up the Scotch covenant, and Mr. Knox his description and rules within that Kirk, and to spread the same about the northern coasts of England. Let therefore his majesty have an inkling of these crotchets, that he might be persuaded, whenever matters of the Church come before you, to refer them to your grace and the Episcopal party of the realm. For there be great preparations making ready against the liturgy and ceremonies of the Church of England. And all evil contrivances here and in France, and in other Protestant holdings, to make your grace and the Episcopacy odious to all Reformed Protestants abroad. It has wrought so much on divers of the foreign ministers of the Protestants, that they esteem our clergy little better than Papists. The main things they hit in our teeth are, our bishops being called lords; the service of the Church; the cross in baptism; confirmation; bowing at the name of Jesus; the communion tables placed altar-ways; our manner of consecrations: and several other matters which be of late buzzed into the heads of the foreign clergy, to make our grievances the less regarded in case of a change, which is aimed at, if not speedily prevented.

"Your grace's letter is carefully delivered by my gentleman's own hands unto the prince.

"Thus, craving your grace's hearty prayers for my undertakings abroad, as also for my safe arrival, that I may have the freedom to kiss your grace's hands, and to tell you more at large of these things; I rest,

"Your grace's most humble servant,

"*Hagus, June* 12, 1640. W. B."

If the reader will consult Mr. Ware's works on these matters, he will find more proofs of this conspiracy than I can adduce here. But the following narration is so incidental, and from so different a source, that it would be wrong to omit it. In Archbishop Tennison's dedication of his "True Account of a Conference held about Religion, at London, September 29, 1687, between A. Poultin, Jesuit, and Tho. Tennison, D. D.," (London, 1687,) he says, "My father being turned out of his living of Mondesley, in Norfolk, as an adherer to King Charles the martyr; a person, one of whose names was Gubbard, recommending himself to the committee at Norwich, as a man who had a zeal for the same cause in which they were engaged, took possession of the living and received all profits, but restored nothing; and with Mondesley he held the living of Knapton also. After a few years he began to throw off part of his disguise, and he preached up purgatory and other such points in so open a manner, that the same committee who had put him in turned him out again; and in a little time he (as it were) vanished away."

This anecdote is also given by Walker in his "Attempt towards recovering an Account of the Numbers and Sufferings of the Clergy of the Church of England," (folio, London, 1714,) part ii. p. 380, from which work the following instances of a similar nature are selected:

"Richard Mervyn, D. D., Canon Residentiary of Exeter, and Vicar of Okehampton in Devonshire. As for his vicarage of Okehampton, he was dispossessed of that by the ordinance against pluralities, and was then succeeded in it by one Jonas Ware, who, about the year 1650, turned Papist, went beyond the seas, and was, as I have been informed, immured at Dowy, by order of the Inquisition, for defending Jansenius's tenets."—Part ii. p. 29.

"Mr. Banger, rector of Yarlington, Somersetshire. His successor was one Dorington, a reputed Papist, who (as himself afterwards confessed to the gentleman who informed me of this) was bred at St. Omers, and designed for physic."—*Ib.* p. 207.

"Richard Raynolds, A. M. rector of Stoke-Fleming, and Woodly, in Devonshire. The person who was substituted in his rectory at Stoke-Fleming, kept one curate, one Wilkinson, who had been a lieutenant in the army, and was a Jesuit. And another, one Burdwood, who, having been educated at the University of Plymouth, was presented ad eundem at Holmby House, where he was one of those who guarded the king's person, and continued a trooper during the wars."—*Ib.* p. 341.

"Mr. Henry Wilson, rector of Buckland and Filleigh, Devonshire. As for Mr. Wilson, his first successor, the first at least that was settled here, on the sequestration, was one Owen Williams, who came to this living in 1651, and continued upon it till the time of his death, which happened in the year 1655. He lies buried at the west end of the church on the outside of the belfry-door; over which there is in the wall a stone with these words inscribed on it by his own order, *Mia Goda Gida.* After him came one *Nanscoin*, a person utterly unknown to any in the parish, and thought by some to have been a Romish priest. On the Restoration he left his wife and children, and went to Ireland; nor can I learn that he was ever heard of after."—*Ib.* 392.

Rev. John Clarke Crosthwaite, M. A.

From the Banner of the Cross.

METHODIST EPISCOPACY.

I noticed last week part of a late article in the Methodist Christian Advocate and Journal, over the signature of "*J. P. Durbin,*" President of Dickenson College, Carlisle; a gentleman for whose Christian character and well-known talents I cherish the highest respect, though compelled to differ from him so widely in certain opinions. Agreeably to promise, I now proceed to consider the remainder of his communication.

To account for the zeal and firmness with which our Church has always professed and maintained her distinctive principles, the Rev. professor next says, "The Protestant Episcopal Church perceived clearly, that if she admitted the validity of the ordinations in the Presbyterian, Baptist, Methodist, and other principal Churches, her influence must indeed be feeble in the midst of the more pungent and practical doctrines, and active and energetic discipline and usages of these Churches. In order, therefore, to counteract the growing influence, *and create a question of difference which must operate in their own favor*, the Protestant Episcopal Church denied the validity of the ordinations of the other Protestant Churches, and of course claimed to themselves the exclusive right to preach the word of God, and administer the holy sacraments." I confess that I am unable to comprehend what is meant by "*the more pungent and practical doctrines*" of other denominations; the twenty-five articles of religion of the Methodist Society are taken, word for word, from the Thirty-nine Articles of the Church of England; we hold the common faith of the same common Gospel; and it is the prayer of our Church that these doctrines "may be truly preached, truly received, and truly followed in all places." I am at a loss to conceive what "more pungent and practical doctrines" our Presbyterian, Methodist, Baptist, and other brethren have discovered. As to "the more active and energetic discipline and usages of these Churches," it may be admitted that their organization is very different from the primitive model; but I am not prepared to acknowledge that our *influence* would be increased by an imitation of them. When we behold the false doctrine, heresy, schism, and dissensions which are rending other communions in pieces, and driving so many for refuge to the peaceful ark of the Church, we are rather disposed to continue in "*the old paths*" and simple usages of the ancient saints.

Professor Durbin is mistaken in supposing that the question of the validity of other ordinations than Episcopal has only been recently started in our Church, and, as he says, "to counteract the growing influence" of the bodies of Christians he mentions—It has always been a fundamental principle, and "generally received opinion of the ancient Christian world, that *Ecclesia est in Episcopo*, the outward being of a church consisted in the having of a bishop."[*]

These were the views of the catholic Church of Christ, many ages before the existence of the Presbyterian, Baptist, Methodist, and other sects of yesterday; and so strongly supported are they by the testimony of Scripture and the unanimous voice of all Christian antiquity, that even the learned professor admits that their agitation by Episcopalians "creates a question of difference which *must operate in their own favor.*" So thought the very founders of the Methodist Society; even after the views of the Rev. John Wesley had undergone a change, we find him still thus expressing himself, "As to my own judgment, I still believe the Episcopal form of church government to be scriptural and apostolical:"[†] and when he proceeded to organize the Methodist Society in this country, he chose not the Presbyterian scheme, but "preferred the Episcopal mode of church government to any other."[‡] What the sentiments of his brother and coadjutor, the Rev. Charles Wesley, were, is evident from his letter to the Rev. Dr. Chandler, dated London, April 28, 1785, written on hearing that his brother had *appointed*[§] the Rev. Dr. Coke, (a fellow presbyter of the Church of England,) superintendent, (or as he afterwards called himself, to Mr. Wesley's great consternation and horror, *bishop*) over the Methodists in America. In this letter Charles Wesley says, speaking of the commencement of their joint labors, "Our only design was to do all the good we could, as ministers of the Church of England, to which we were firmly attached both by education and principle. Our elder brother Samuel was alarmed at our going on, and strongly expressed his fears of its ending in a separation from the Church. All our enemies prophesied the same. This confirmed us the more in our resolution to continue in our calling; which we constantly avowed both in public and private, by word, and preaching, and writing; exhorting all our hearers to follow our example. My brother drew up rules for our society, one of which was, constantly to attend the Church prayers and sacrament. I never lost my dread of separation, or ceased to guard our society against it. I frequently told them, 'I am your servant as long as you remain members of the Church of England, but no longer; should you ever forsake her, you renounce me. Some of our lay-preachers very early discovered an inclination to separate, which induced my brother to publish '*Reasons Against a Separation.*'[‖] As often as it appeared we beat down the schismatical spirit. If any one did leave the Church, at the same time he left our society. For fifty years we kept the sheep in the fold, and having fulfilled the number of our days, only waited to depart in peace. I can scarcely yet believe, that in his eighty-second year, my brother, my old intimate friend and companion, should have assumed the Episcopal character, ordained elders, consecrated a bishop, and sent him to ordain lay preachers in America. I was then in Bristol at his elbow, yet he never gave me the least hint of his intention. How was he surprised into so rash an action? He certainly persuaded himself that it was right. Lord Mansfield told me last year, that *ordination* was *separation*. This my brother does not, and will not see; or that he has renounced the principles and practices of his whole life; that he has acted contrary to all his declarations, protestations, and writings; robbed his friends of their boasting; realized the nag's head ordination; and left an indelible blot on his name as long as it shall be remembered. I have lived on earth a little too long, who have lived to see this evil day; but I shall very soon be taken from it, in steadfast faith that the Lord will maintain his own cause, and carry on his work, and fulfil his promise to his Church, 'Lo, I am with you always, even unto the end of the world.'" In a postscript to this letter he asks, "What will become of these poor sheep in the wilderness, the American Methodists? How have they been betrayed into a separation from the Church of England, which their preachers and they no more intended than the Methodists here? Had they had patience a little longer, they would have seen a *real primitive bishop* in America, *duly consecrated by three Scotch bishops*, who had their consecration from the English bishops, and are acknowledged by them as the same with themselves. There is therefore not the least difference between the members of Bishop Seabury's Church and the members of the Church of England. You know I had the happiness to converse with that truly apostolic man, who is esteemed by all that know him, as much as by you and me. He told me he looked upon the Methodists of America as sound members of the Church, and was ready to ordain any of their preachers whom he should find duly qualified. His ordination would be indeed genuine, valid, and especial. But what are poor Methodists now? Only a new sect of Presbyterians."

Let us next see what were the sentiments of Dr. Thomas Coke, who had been appointed by the Rev. John Wesley superintendent of the American Methodists. On his arrival in this country, according to directions from Mr. Wesley, he proceeded, in December, 1784, to admit Mr. Francis Asbury, on the same day, successively, by the imposition of his hands, to the three offices of deacon, elder, and joint superintendent with himself. In the month of May, 1789, we hear, for the first time, of the "Methodist *Episcopal* Church." Gen. Washington had been elected the first president of the United States, and among the numerous congratulatory addresses presented to him, was one signed, "*Thomas Coke, Francis Asbury,* Bishops[*] *of the Methodist Episcopal Church.*" This naturally attracted public attention, and excited curiosity as to the origin of this novel Episcopacy, the gratification of which was not likely to "*operate in favor*" of its pretensions. The consequence was, considerable uneasiness in the mind of Dr. Coke; so much so, that in a letter to the late Bishop White, dated Richmond, April 24, 1791, he solicited *reordination* of all the preachers then in the Methodist connection—the admission of their society into the Protestant Episcopal Church—and the *consecration* of himself and Mr. Asbury to the Episcopate; "For this measure." (i. e. the latter,) observes Bishop White, in a letter dated September 13, 1806, "was hinted in a conversation that afterwards took place between us, although he desired me to remark that it was not made a condition of the union." The genuineness of this letter has never been disputed: Bishop White thus attests it under his own hand, dated Philadelphia, October 30, 1806,—"The following is the copy of a letter addressed to me by the Rev. Thomas Coke. To the best of my recollection, it was never communicated or mentioned by me, except to those to whom it was intended by the writer to be made known, until I heard of it from others within these last few years. My reserve in this respect was not from any idea that there was, or could reasonably have been exacted of me, secrecy in such a transaction; but for reasons it is not now necessary to mention. My giving of a copy of the letter is in consequence of its having been made a subject of public controversy, and merely with a view of preventing misconstruction and misrepresentation." In this letter Dr. Coke says, "You, I believe, are conscious that I was brought up in the Church of England, and have been ordained a presbyter of that Church. For many years I was prejudiced, even I think to bigotry, in favor of it; but through a variety of causes and incidents, to mention which would be tedious and useless, my mind was exceedingly biassed on the other side of the question. In consequence of this, I am not sure but I *went further in the separation of our Church in America* than Mr. Wesley, from whom I had received my commission, did intend. He did indeed, solemnly invest me, *as far as he had a right so to do,* with Episcopal authority; but did not intend, I think, that our entire separation should take place. He being pressed by our friends on this side the water for ministers to administer the sacrament to them, (there being very few clergy of the Church of England then in the States,) *he went farther, I am sure, than he should have gone, if he had foreseen some events which followed.* And this I am certain of, *that he is now sorry for the separation.* But what can be done for a reunion which I wish for; and to accomplish which Mr. Wesley, I have no doubt, would use his influence to the utmost . . . . . . My interest also is not small, and both his and mine would readily and to the utmost be used to accomplish that (to us) very desirable object; if a readiness were shown by the bishops of the Protestant Episcopal Church to reunite. . . . . . . My desire of reunion is so sincere and earnest, that these difficulties make me tremble; and yet *something must be done before the death of Mr. Wesley, otherwise I shall despair of success;* for though my influence among the Methodists in these States is, I doubt not, increasing, yet *Mr. Asbury, whose influence is very capital, will not easily comply; nay, I know he will be exceedingly averse to it.* . . . . I am conscious of it that secrecy is of great importance in the present state of the business, till the minds of you, your brother bishops, and Mr. Wesley, be circumstantially known. I must therefore beg that these things be confined to yourself and Dr. Magaw, till I have the honor of seeing you. Thus you see that I have made a bold venture on your honor and candor, and have opened my whole heart to you on the subject, as far as the extent of a small letter will allow me. If you put equal confidence in me, you will find me candid and faithful."

The reply of Bishop White to this letter fell into the hands of Mr. Asbury, and through the opposition of that gentleman the conditions insisted upon by Bishop Madison, of Virginia, and other causes, the negotiation failed, and Dr. Coke's application was withdrawn.

From the London Quarterly Review.

OXFORD THEOLOGY VINDICATED FROM THE CHARGE OF ROMANISM.

And this may be enough to say of the common tales now circulated respecting the authors of these publications. For themselves, it must be repeated again, it may matter little whether they are believed or not. But it is not so with the University and the Church; and even the country itself must suffer much in its tone of mind, as well as in its loss of truth, if grave and solemn questions, put forth with great claim to respect, are to be stifled by idle scandal, and men's feelings are to be enlisted against them by irritation and alarm.

This scandal has, for the most part, it would seem, arisen from two sources—one, the hostility of the spirit of the age, against which these publications have been directed; but, latterly, from a misinterpretation—we must add, a very natural misinterpretation—of a work in some degree connected with them—the Remains of Mr. Froude. Reluctant, as we confess we are, to say any thing harsh of men who are evidently fighting the battle of the Church with no less purity of intention than energy and talent, it appears to us equally strange and lamentable that such a work should have been published with the sanction of their name. It is a fragmentary sketch of the opinions and character of a dear friend, whose views in the main coincided with their own, and who died young, leaving behind him unfinished papers, which, with the consent of his relatives, it appears, two of the principal contributors to the Tracts undertook to arrange and edit. Now, a posthumous publication of a *bona fide* private journal, of hasty expressions in conversation, and fragments of confidential letters, is evidently a dangerous form of stating religious opinions, especially in the midst of a grave controversy, and not a favorable mode of drawing a portrait. It is tolerated at times, in order to satisfy the cravings of the public to know all that can be known of some man who has filled a large space in the eye of the Church; and even then the result has seldom been devoid of evil. But of this young clergyman nothing was known beyond the circle of his intimate friends; and, under any circumstances, the editors have shown, both by their preface and by their other writings, that they are the last persons who would betray the confidence of private life for the gratification of mere curiosity. They must not complain, therefore, especially after their preface, if the book is supposed to have a deeper meaning, and to exhibit either opinions which they wish to inculcate, or a character held up for imitation. In any other point of view the publication is inexplicable; and in each of these it is far from satisfactory.

We have, indeed, heard it suggested that the journal was published as a means of calling men's attention to the union of practical self-discipline with the adoption of views which, as theory, and theory only, are worthless; and that the other fragments were then added to give a sketch of the real character, without any attempt to disguise its faults. It was thought, say these apologists, "more honest, more like the representations of human nature made to us in Scripture," to allow the portrait to be seen in its harsher features; and there was so much of truth even in the seeming paradoxes, that the editors trusted to their rousing attention without leading readers into error. This may, very probably, be the true account; and, if so, we must admit that the editors should rather be accused of too much simplicity than of any guile. We can well believe, too, their own knowledge of many features of goodness in the character of their friend, which do not appear in the book, their being familiar with his style of expression, and their insight into the grounds of his most startling statements may have much deceived them as to the effect they would have upon others. Yet, even with the amplest allowances, it is impossible not to be surprised that these 'Remains' should ever have been esteemed worthy of publication at all—and not to lament very deeply that the book should have been published as it stands, without such an explanation as would exonerate the editors from the unfavorable conclusions which are naturally drawn from it.

Many, indeed, of its seeming paradoxes are true, when balanced and explained by other truths which the writer may have held in his own mind, and which, perhaps, *may* be found scattered about the book, and *may* be put together by a very careful, thoughtful reader. But the English public, for whose instruction books are written, are in the present day any thing but careful and thoughtful. They take up a new work, especially a fragment of biography, as they would take up a newspaper. They skim it through, seize on a few prominent sentences, gather, as they suppose, a knowledge of the whole in two or three pages, and then, with all the gravity and peremptoriness of an absolute judge, they pronounce not only on the merits of the book, but on the views, opinions, and character of every one connected with it. Now, it is perfectly natural that sensible men should dislike such a temper of mind, and disdain to adapt themselves to it. But it is the temper, not of one or two men, not of the higher classes or the lower classes only, but of the great bulk of the middle population, the very men who are to be leavened with truth, and to be recalled from grievous and confirmed errors. These men are, moreover, extremely ignorant—ignorant especially of history, and entirely of ecclesiastical history—and, therefore, have not in themselves the knowledge, which ought to exist somewhere or another, to qualify abstract statements on such subjects, and prevent them when received into the mind from becoming positive errors. For the only safe mode, it must be repeated, of conveying truth, is by shaping and directing the thoughts of the hearer into a right course; and this can only be done, as in matter so in mind, by employing two counteracting principles, which may impel it in a mean between the two. This is the method with which Almighty God educates us in Nature, in the Bible, and in the Church; and, instead of being overlooked in the other publications of these writers, it has been almost taken as their motto.

But there is far less of this caution in the Remains. For instance, the term 'odious Protestantism' may be very intelligible, even from a clergyman of the Church of England, to those who know the nature of the words, and, with our own Convocation of 1689, are unwilling to employ it. And Mr. Newman might use it safely by the side of his own explanation:—

"If persons," says he, "aware that names are things, conscientiously think that the name of Protestantism is productive of serious mischief,—if it be the property of heresy and schism as much as of orthodoxy—if it be but a negative word, such as almost forces on its professors the idea of vague indefinite creeds, makes them turn their thoughts to how much they may doubt, deny, ridicule, or resist, rather than what they believe—if the religion it generates mainly consists in a mere attack upon Rome, and tends to be a mere instrument of state purposes—if it tends to swallow up devotion in worldliness, and the Church in the executive—if it damps, discourages, stifles that ancient catholic system, which, if true in the beginning, is true at all times—and if, on the other hand, there be nothing in our formularies obliging us to profess it—and if external circumstances have so changed, that what it was inexpedient or impossible to do formerly is both possible and most expedient now,—these considerations, I conceive, may form a reason for abandoning the word."—*Letter to Dr. Faussett*, p. 28.

It might be added that no *word* so tends to prevent the conversion of Romanists, because it entirely hides those parts of *our* Church system to which they most devotedly and most wisely adhere in their own communion, and which, therefore, if put prominently forward, would draw them most easily to our own. But the common reader is ignorant of all this. He has heard for years of only two religions, as he supposes, Protestantism and Popery. With him to hate Protestantism is to love Popery; and, though this inference is not very logical, yet to hate Protestantism is as bad a spirit for a reformer as to hate Popery. Hating any system in which we find ourselves placed by Providence, running away from it as a whole, instead of adhering to it as far as may be, is a vicious principle. It is the very principle which generated Puritanism out of a purifying system, and the rebellion out of the Reformation; and it will be full as dangerous in forcing men from Protestantism into Popery, as it was of old in driving them from Popery to infidelity. The expression is coarse and rash, and the spirit of it unsound.

Again, members of the Church of England are warmly attached to its admirable liturgy. They value it, often, merely for its beauty, simplicity, piety, and depth; but they have no notion that it is scarcely more than ancient services translated, and in some slight points remodelled, and that, in the eyes of one who understands the real nature of the Church, this constitutes its chief value, as giving it a moral high authority. They are accustomed also to regard all other ancient liturgies as Popish; to touch our own is sacrilege—to supersede it by one used at Rome, absolute wickedness—for they do not know that Rome retained her old inheritance of catholic truths, formularies, and practices, even when she added to them her own corruptions; and therefore, that, in abusing these, we may perhaps be abusing remains of apostolical practice—at any rate, of the purest Christian ages. Let a reader in this frame of mind meet with a sentence, light and flippant, and occurring without any preparation, suggesting the replacement of our communion-service by a good translation of the liturgy of St. Peter, or speaking of the service itself as a judgment upon the church; and can any one expect that he should not be startled?—not be very much offended?—and this too when it is a young man who speaks, and in a tone which, with the greatest possible allowance for peculiarity of manners, borders on irreverence. Now then turn to Mr. Newman's explanation, and see the difference. He begins by stating the facts that all the eucharistic services of the ancient Church may be traced, it would seem, to four originals, and those probably apostolic—that the liturgy of St. Peter is one, and, though in use in the Romish Church, has been kept free from Romish corruptions—and that we enjoyed it in England prior to the Reformation.

'This sacred and most precious monument, then,' he proceeds, 'of the apostles, our reformers received whole and entire from their predecessors; and they mutilated the tradition of 1500 years. Well was it for us that they did not discard it, that they did not touch any vital part; for, through God's good providence, though they broke it up, and cut away portions, they did not touch life; and thus we have it at this day a violently treated, but a holy and dear possession, more dear perhaps and precious than if it were in its full vigor and beauty, as sickness or infirmity endears to us our friends and relatives. Now, the first feeling which comes upon an ardent mind, on mastering these facts, is one of indignation and impatient sorrow; the second is the more becoming thought, that, as he deserves nothing at all at God's hands, and is blessed with Christian privileges only as his mere bounty, it is nothing strange that he does not enjoy every privilege which was given through the apostles; and his third, that we are mysteriously bound up with our forefathers, and bear their sin, or, in other words, that our present condition is a judgment on us for what they did.'

This single instance, we are sure, will justify us in complaining that it was reserved for a subsequent apology to show thus clearly how much of truth was contained in a paradox at first naturally offensive, and to transmute its seeming coarseness into the most beautiful piety, by throwing on it the light of feelings which, whatever was the character of Mr. Froude's own mind, pervade every work of his editors.

Another point in Mr. Froude's book, which may not unreasonably perplex even such thoughtful readers as do not confound a Catholic with a Popish spirit, is his leaning to the Church of Rome. As to the idle notions of there being any thing in the system before us to encourage Popery, all sensible persons will agree with Professor Powell in rejecting them as flowing either from 'ignorance of the question,' or 'disregard of distinct disavowals.'

Probably one passage, which follows, will be sufficient to set the matter at rest:—

'If,' says Mr. Newman, 'we are induced

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[*] Hooker's Eccl. Pol. book vii. sec. 5.

[†] See Mr. Emory's "Defence of our Fathers," page 17.

[‡] Methodist Discipline, chap. i. sec. 1.

[§] This is the cautious expression which the Rev John Wesley uses, (not *ordained,*) in his account of the transaction in a *private chamber* in Bristol.

[‖] Among these *reasons,* Mr. Wesley says, "Many have, in our memory, left the Church, and formed themselves into distinct bodies. And certainly some of them from a real persuasion that they should do God more service. But have any separated themselves and prospered? Have they been either more holy, or more useful, than they were before?

[¶] Their successors are just beginning to be distinguished by the title of *Right Reverend.*

to believe the professions of Rome, and make advances towards her, as if a sister or mother Church, which in theory she is, we shall find too late that we are in the arms of a pitiless and unnatural relative, who will but triumph in the arts which have inveigled us within her reach. No;—dismissing the dreams which the romance of early church history, and the high theory of Catholicism, will raise in the guileless and inexperienced mind, let us be sure that she is our enemy, and will do us a mischief when she can. In saying and acting on this conviction, we need not depart from Christian charity towards her. We must deal with her as we would towards a friend who is visited by derangement; in great affliction, with all affectionate tender thoughts, with tearful regret, and a broken heart, but still with a steady eye and a firm hand. For in truth she is a *church beside herself*, abounding in noble gifts and rightful titles, but unable to use them religiously; crafty, obstinate, wilful, malicious, cruel, unnatural, as madmen are. Or, rather, she may be said to resemble a demoniac; possessed with principles, thoughts, and tendencies not her own, in outward form and in outward powers what God made her, but ruled within by an inexorable spirit, who is sovereign in his management over her, and most subtle and most successful in the use of her gifts. Thus she is her real self only in name; and till God vouchsafes to restore her, we must treat her as if she were that evil one which governs her. . . . Satan ever acts on a *system;* various, manifold, and intricate, with parts and instruments of different qualities, some almost purely evil, others so unexceptionable that, in themselves and detached from the end to which all is subservient, they are really "angels of light," and may be found so to be at the last day. In Romanism there are some things absolutely good, some things only just tainted and sullied, some things corrupted, and some things in themselves sinful; but *the system* itself so called, as a whole, and therefore all parts of it, tend to evil.' For the information of those who suppose that the authority of catholic antiquity, maintained by the Tracts, is the same with Popish infallibility, we may continue in Mr. Newman's own words—'*Of this evil system the main tenet is the Church's infallibility.*'

Now this is rather strong language to be used by a reviver of Popery; we scarcely think it would dispose the Pope to receive his expected proselytes favorably. But the point to be observed is the discriminating line drawn between wishing for the possibility of communion with Christians of the Church of Rome, and seeking for union with that church as a church. The former is the wish and prayer of every good Christian. The latter cannot be desired without a dream of restoring that unscriptural and unapostolical unity which Popery has substituted for true Catholicity. Let each national church at least preserve its independent connexion with the primitive apostolic Church. To restore this was the first great work of the Reformation. Without it, instead of preserving separate independent witnesses to truth, they will all be merged in one, and their authority lost: not to mention the incalculable evils arising from the existence of foreign spiritual influence within a civil dominion. But in Mr. Froude there is evidently a tendency to lose sight of this distinction. And it is acknowledged in the preface.

The apology made for his seeming want of attachment to the Church of England is, that he considered himself a minister, not of any human establishment, but of the one Holy Church Catholic, and thus allowed himself to indulge in a 'looking and longing for some fuller development of Catholic principles than he could easily find'—being at last 'obliged to confess, with undissembled mortification and disappointment, that such development was *not to be looked for in Rome.*' But we must and will ask—is not such a looking for the realization of a theory, into regions beyond that in which our own sphere of duty is cast, a highly dangerous indulgence? Is it not in itself, without peering into the modifications which it might have received in the mind of the individual, something like that vague cosmopolitan philanthropy which, instead of cherishing what we have, and striving to improve it, wanders off to a distant imaginary object? Is it not a deviation from that humble practical Christian spirit which recognises, both in moral duties and in the system of the Church, local arrangements, attachment to home, country, language, and soil, as necessary for giving stability to our virtues and limits to our extravagant affections? Did not the undue preponderance of the Church of Rome commence in this very way—by good men being tempted to look to it as a centre of unity and a depository of truth when the churches of their own lands were distracted by heresies and persecutions? And ought we not to be extremely careful how we thus create any other centre for *our* ecclesiastical system than that from which it emanated—the body of the apostles? Is not any leaning to a foreign church, even if that church be sound, a very erroneous tendency, while our own is acknowledged to possess all the essentials of a true church, and by the pious care of her members may be wrought out into all its perfection? Is it not unlike Mr. Newman's own sentiments, when, borrowing the words of Archbishop Bramhall, he concludes:—

'No man can justly blame me for honoring my spiritual mother, the Church of England, in whose womb I was conceived, at whose breasts I was nourished, and in whose bosom I hope to die. Bees, by the instinct of nature, do love their hives, and birds their nests. . . Likewise I submit myself to the representative Church, that is, a free general council, or so general as can be procured; and until then to the Church of England, wherein I was baptized, or to a *National* English Synod.'

And again in this noble exhortation to perfect our own national Church—

'Oh, that we knew our own strength as a church! Oh, that, instead of keeping on the defensive, and thinking it much not to lose our own niggardly portion of Christian light and holiness, which is getting less and less, the less we use it—instead of being timid and cowardly and suspicious and jealous, and panic-struck, and grudging, and unbelieving—we had the heart to rise, as a Church, in the attitude of the spouse of Christ, and the treasure-house of his grace; to throw ourselves into that system of *truth, which our fathers have handed down even through the worst times,* and to use it like a great and understanding people! Oh, that we had the courage and the faith to aim at perfection; to demand the attention, to claim the submission of the world! *Thousands of hungry souls in all classes of life stand around us;* we do not give them what they want, the image of a true Christian people, living in that apostolic awe and strictness which carries with it an evidence that they are the Church of Christ. This is the way to withstand and repel the Romanists; not by cries of alarm, and rumors of plots, and disputes and denunciations—*but by living up to the creeds, the services, the ordinances, the usages of our own Church,* without fear of consequences, without fear of being called Papists; to let matters take their course freely, and to trust to God's good providence for the issue.'

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—On reading the metrical version of the Te Deum, as lately inserted in your valuable paper, I was reminded of another version in my possession, which, though very different in its style, faithfully preserves the spirit and elevated sentiment of the original, and is not inferior in poetical merit to the other. This version, a copy of which is annexed, is remarkable for being the production of an English *dissenting clergyman,* the Rev. Ebenezer White, formerly pastor of the Independent Chapel, Queen-street, Chester. In that chapel it was a favorite hymn; and when used was generally *chanted* entire, instead of being curtailed and sung to an ordinary hymn-tune. Mr. White died about thirty years ago and his Te Deum was soon after inserted in a selection of hymns published for the use of the above dissenting chapel. The hymn, with its title, is as follows. W. S.

THE TE DEUM VERSIFIED.

I.

We worship thee, O God,
We own thy sov'reign sway;
To thee, eternal Father, Lord,
The worlds their homage pay.

II.

To thee all angels cry,
The heavens proclaim thy pow'r!
Bright cherubim and seraphim
Incessantly adore.

III.

Thrice holy Lord of hosts,
Thy Majesty divine
Fills heaven and earth, and all their coasts
In awful splendor shine.

IV.

In glorious company
Th' apostles spread thy fame;
Prophets, in goodly fellowship,
Thy truth and love proclaim.

V.

Their banners wide unfurl'd,
The martyrs noble throng!
The holy Church throughout the world
Shall swell the gen'ral song.

VI.

Father of lights unknown,
Thy Godhead we revere,
Honor thy true and only Son,
And bless the Comforter.

VII.

Assert thy kingly right,
O Christ! maintain thy throne,
Thou art the Father's chief delight,
His everlasting Son.

VIII.

When Justice fix'd our doom,
Thou wouldst become a curse!
(Nor didst abhor the Virgin's womb,)
To bleed and die for us.

IX.

When thou hadst quite controll'd
The bitterness of death,
Thou didst the realms of light unfold
To all who live by faith.

X.

Thou sit'st at God's right hand,
His glory decks thy head,
And we believe that thou wilt come
To judge the quick and dead.

XI.

Oh, then, acquit and save
The purchase of thy blood;
Give us a lot beyond the grave,
With all the saints of God.

XII.

We day by day proclaim
Thee, Saviour, Lord, and Friend,
And hope to worship thy great name,
To ages without end.

For the Churchman.

ADDRESS

At the laying of the Corner-stone of St. Thomas' Church, Ravenswood, Long Island.

My Christian friends,—We have now witnessed a ceremony which, in all probability, we, as a parish, shall never witness again. This is but one among a crowd of solemn considerations, which are brought into view by an event like this. We have begun to rear a temple for the worship of Him whom St. Thomas acknowledged as his Lord and his God; a temple in which we are to be trained for the higher services of the Jerusalem above,—a temple in which, by God's blessing, our children and their posterity shall be made meet for the same rich inheritance; where the precious tidings of Christ and his cross shall ever find sanctuary; where the Church of the Redeemer shall never lack her valiant defenders, and where, as we trust, the divine presence shall abide long after we are gathered unto our fathers, in the communion of the catholic Church, in the confidence of a certain faith, in favor with God, and in perfect charity with the world.

But why need there be any religious ceremonial at this early stage of our enterprise? Because, as Christian men, we believe that all our works should be *begun,* as well as continued and ended, under God's "most gracious favor;" because we know that "except the Lord build the house, their labor is but lost that build it;" and therefore, to carry out the principle, we would as it were, in a mystical sense, *baptize* our Church in its youngest infancy, and sign it with the sign of the cross, in token that hereafter it shall be a monument and a witness of the faith of Christ crucified, and that his faithful soldiers and servants shall manfully fight under the banner which, in the name of our God, we shall here set up. It is also in the very spirit of our religion that God should be sanctified, and his sacred presence invoked, whenever we take upon us to build an altar on which incense and a pure offering shall be offered unto his name. We intend "with all humility and readiness of heart" to build nothing less than a habitation for the most high God,—a place which shall be to us a type of the house not made with hands, eternal in the heavens; and if, at the building of the first Jewish temple, so great was the sense of God's majesty,—so profound the veneration of his name, that, as we are assured, "there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building," can it be without reason that under the sublimer dispensation of the Gospel, we should act like men conscious of the awful but endearing presence of Him with whose honor we are directly concerned, and to whose infinite mercy we here pledge the token of our devotion and love? No, brethren, but we have for these exercises the sanction of "reason, and sense, and the natural decency of things;" and these are fortified by the spirit and tenor of holy Writ, not less than by the example of the purest antiquity, and the consent of the universal Church.

But there is yet another reason for the solemnities of this occasion, and that is, to testify distinctly, honestly, and frankly, the specific uses to which the house we build shall hereafter be consecrated. In the ancient Church, it was wisely ordained, for the preservation of the true faith, and the prevention of heresy, that no new church or religious house should be founded without the cognizance and approbation of the bishop in whose diocese it was to be erected. By this simple procedure, the great cardinal principle of unity was laid strong and deep in the *very foundation* of every Christian Church. The bishop was held to be the proper agent, from whom flowed the authority under which Christian men acted in the building of any house for the worship of Almighty God. "He was to be consulted before the work was to be begun, he was to come also and pray at the place before the foundation was laid; and when the building was finished, he was to be called to consecrate it." (Bingham ii. p. 218.) "By the laws of Justinian, no Church was to be begun before the bishop had first made a solemn prayer, and fixed the sign of the cross, [the emblem of our religion] in the place where the new church was to be erected." (Ibid. 216.) Thus, uniformity in the faith was secured. The bishops were at unity among themselves, and the several churches were at unity with their respective bishops.

In the full spirit of this ancient discipline, *we,* as a portion of that sacred body, the Church catholic, have reverently done what it was our duty to do. We have "consulted" our bishop "before the work was begun." We shall build this house under his sanction and approbation. We have been favored by his presence and solemn prayers; and here, in the best and holiest sense, he has set up the cross of Christ, declaring that "other foundation can no man lay than that which is laid, even Jesus Christ; who is God over all, blessed for evermore."

But, to be still more specific; we have by these acts, done in the fear of God, testified to our bishop, to the Church, and to the community, that within the walls here to be erected, the pure faith, order, sacraments, worship, discipline, and usages of that branch of the Church, usually called the Protestant Episcopal, are alone to be maintained. As to our *faith,* we teach none other things than have been received from the beginning. We believe that there is one God, in three Persons—Father, Son, and Holy Spirit, who is the Creator and the righteous governor of the world. That he has given a law which is supreme in equity, being "a pure and undefiled law." That to this law, man is required to render a full and cheerful obedience. That God is a just and holy being, and will not let sin go unpunished. That, on the other hand, man is a fallen being, and corrupt in the spirit of his mind. That, through his guilt, the dread penalty of exclusion from God's blissful presence hangs over his head. That it is impossible for him to escape this penalty by the efficacy of mere human merit. That pitying this lost condition of man, the second Person of the adorable Trinity offered himself unto God a sacrifice for the sins of the whole world. That in virtue of his meritorious sufferings and death, all men have been placed in a state where salvation is possible, and that divine grace is imparted by the Spirit, as extensively as the blessing of redemption. That, notwithstanding the importance of the benefits resulting from the atonement of Christ, men are so averse to every thing pure and holy, that it becomes in every case necessary that a new spirit should be created within them; that there should be a *regeneration* in the waters of baptism, and a moral *renovation* of the will, the understanding, and the affections, by the power of the Holy Ghost working in us "that we may have a good will, and working with us, when we have that good will," (Article X.) That when this renovation is accomplished, all that was before repugnant in the immutable holiness of God—in the Person, the perfections, and the offices of the Redeemer, now engage the most lively activities and longings of the soul, and it is felt that old things have indeed passed away, and all things become new. And to provide for this mighty change, the Holy Spirit, the Comforter, has vouchsafed to be ever present with his Church. And this, not only to make the child of wrath "a member of Christ, a child of God, and an inheritor of the kingdom of heaven," but to follow him, if faithful, through life,—to sanctify, ennoble, and exalt his trusting spirit, till it is called away to shine as a new jewel in the Messiah's crown of redemption.

As to the *constitution and order* of the Church, we, in like manner, teach none other things than have been received from the beginning. We hold that the Church of Christ is a divinely established society, consisting of officers and private members. This church is a *visible body;* and though found existing in various parts of the world, yet constitutes but *one fold,* under *one Shepherd,* Jesus Christ, the Head. By the *order* of the Church we understand that ministry which it pleased God to establish in the apostles' days, and which was to be continued by successive ordinations to the end of the world. As no private man can of himself have a right to exercise jurisdiction, to administer sacraments, to preach the word, to ordain, or to perform any other ministerial function in the Church; and if he *should* presume to do it, no man could have any assurance that what such a person might do on earth, God would ratify in heaven, it was therefore necessary that a body of men should be lawfully appointed for these purposes, having their authority, in the first instance, direct from the hand of Jesus Christ, and afterwards to be handed down by them to such as should be found worthy to succeed to their office. Accordingly, our blessed Redeemer gave this power to those who are called apostles. These formed the highest order of the ministry; and under them were two inferior grades called presbyters and deacons. To the *apostles only* was committed the power to ordain others to either of the three orders of the ministry; and they proceeded to exercise this power soon after their institution. Those who were ordained by them to the highest rank took also at first the name of *apostles;* but at a very early age this title was given up in honor of those who are mentioned in the New Testament, and the office itself still continued under the humbler name of *bishop,* as we now use it. It is now 1800 years since these three orders of ministers were set in the Church; and yet, by so clear and intelligible a process have they been preserved, that we can, at any moment, lay our hand on the evidence that we stand among you, not appointed "*of* men, neither *by* man," but by the actual authority of the Lord Jesus Christ, transmitted to us from apostle to apostle, or, (which is the same thing) from bishop to bishop, down to the present time. If we were not certified of this, I, for one, would renounce my office, and take my place among the laity, without uttering one word of complaint.

Such, brethren, are a few of the distinguishing characteristics of the Church. Bear in mind that the great central point around which all things rally in the Church, is simply TRUTH. Hence the firmness with which these great principles have been maintained for long centuries, and by men whose sublime piety would put to shame the degeneracy of our own times. Their desires were to gain *the truth,* no matter what the truth might be in the estimation of the world. This was not *their* concern, but God's. And in full confidence that the Judge of all the earth would do right, they surrendered themselves with unmurmuring obedience to the divinely established principles which governed the Church of the apostles and martyrs.

Here, then, we have come to raise a temple to Him, who is "the way, the truth, and the life." And with "an awful apprehension of his divine majesty, and a deep sense of our own unworthiness," we venture, trusting in his great goodness, to pronounce over this corner-stone the declaration of our fidelity to that sacred truth which Christ proclaimed, which angels reverence, and which we, through grace, will obey; knowing that we are dying men; that eternity is at hand, we would not tire ourselves with the doubts of an *uncertain* faith; we would not disturb the tranquillity of our confidence, but like men waiting for the coming of their Lord, we would be found faithful in all things pertaining to Christ and his Church, that we may receive the *end* of our faith, even the salvation of our souls. And, brethren, the more we study the genius, the constitution, and the spiritual endowments of the Church in which we are "members incorporate," the more shall we be convinced that if the means of salvation, the channels of divine grace, and the blessings of promise, are to be enjoyed any where on this earth, they are here to be found in all their fulness, liberally flowing from Christ, the fountain-head, and made free to all who thirst after righteousness and peace. What more do we need to awaken a holy enthusiasm in carrying forward the good work we have begun? What more do we need to nerve the arm of our enterprise, and bind us together as one man, with unwearied zeal prosecuting our labor of love, till we have, finally, brought forth the top-stone with joy? Let us then render devout gratitude to the Lord who "hitherto hath helped us." Let us implore the continuance of this help, without which our labor is but lost. And in this, and all our doings, may the Lord bless us, and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up the light of his countenance upon us, and give us peace. And to God, the Father, the Son, and the Holy Ghost, be ascribed all honor, majesty and dominion, both now and for evermore, Amen.

INDIANA CONVENTION.

Indianapolis, June 6, 1839.

Dear Brethren,—Knowing that many of your readers feel much interested in western missions, I send you a sketch of the proceedings at the meeting of our Convention just concluded. Friday, 31st of May, was the day appointed for the meeting of the second annual Convention of the Diocese of Indiana at Indianapolis. The day preceding the meeting of Convention had been set apart by our parish as a day of fasting, humiliation, and prayer, in view of the present unpromising state of religion in our congregation and town. Services were held in the morning and at night. Rev. S. R. Johnson, of Lafayette, having arrived during the day, preached at night from Isaiah i. 3, and the preacher in his usual clear manner dwelt upon the want of faith, as the consequence of the want of consideration. The congregation was respectable as to numbers, and attentive to the discourse. Friday at 9 A. M. the bishop not having arrived, Convention was organized by the election of Rev. J. B. Britton, President pro tem., the Rev. S. R. Johnson, Secretary, and Mr. J. M. Moore, Assistant Secretary. At half-past 10, the preacher appointed to deliver the Convention sermon, not having arrived, Rev. D. V. M. Johnson, of Michigan city, preached, on Christ's intercession, from Hebrews ix. 24. This was a discourse which will long be remembered here, for many hearts no doubt burned within them, as with great ability and fervor, our Great High Priest was held forth, perfuming with an acceptable incense our imperfect and defiled services by virtue of the great atonement. At 3 P. M. Bishop Kemper being still absent, Convention proceeded to business; present, Rev. Messrs. S. R. Johnson, D. V. M. Johnson, and J. B. Britton, Messrs. Morrison, Moore, Jenners, Jones, and Ohr. About 5, our hearts were cheered by the arrival of the bishop, Rev. Messrs. Steele, of New Albany, Mitchell, of Madison, and Fiske, of Richmond, and Mr. Brace, a lay delegate, from Madison.

Rev. Mr. Mitchell preached at night, two other clergymen at this and all the services, dividing the service. Saturday, at 9, Convention met and the bishop delivered his address, showing that he had been in no small number of perils by land and by water, in journeyings oft, in watchings and in fastings. How grateful ought we be for such an indefatigable pioneer, who one month is in Missouri, in another is heard of in Indiana, in another is engaged in awakening eastern brethren to the claims of his mission, and then we find ere the lapse of another, that Iowa and Wisconsin have heard the preached Gospel from his lips. Saturday at half-past 10, A. M., Rev. Mr. Steele preached the sermon intended for Friday, the brethren having been delayed by the rise of the streams in a country yet without bridges. This was an admirable discourse from the parable of the talents on responsibility. At 8 P. M. brother Fiske preached from the words, "Brethren, pray for us," and the rector of the church enforced the interesting subject in a short address in view of the solemn services of the morrow. Lord's day morning the bishop preached to a large congregation, from Revelations ii. part of 10th verse, when the encouragements and responsibilities of the ministry were earnestly held up.

The institution of the Rev. Mr. Britton as rector of the parish, then took place, and the numerous assemblages of ministers and brethren, the crowded edifice, so neat and chaste as to be the admiration of all strangers, the pealing organ, for the first time used to chant the Te Deum, and the solemn stillness so unusual in western churches, made us feel more as if we were in one of your city churches, than in the house of prayer of a parish of not two years existence. After the institution the communion was administered to about fifty persons in all. At 2 P. M. the bishop catechised and addressed the children; at 4, Rev. R. Ash preached; and the bishop, after an address, confirmed two persons. Rev. S. R. Johnson preached at 5 P. M. in the Presbyterian church, and brother D. V. M. Johnson, at night, in our own church.

We had service again on Monday night, and so deeply interesting were the religious services, heightened as they were by the perfect harmony of our counsels, that a good brother remarked he had never spent so happy a season. The bishop addressed the clergy on Sunday night, as some were to leave in the morning, and on Monday night he preached; and the rector, reviewing the services in which we had been engaged, pressed upon a large congregation the responsibility imposed on their privileges. Thus closed a most interesting assembling of ourselves together in which, we trust, much good has been done. The church was opened every morning for social prayer, and it was our aim to have a Virginia Convention, the accounts of which are so cheering to our thirsty souls. Present, the bishop, seven clergymen, and six lay members. Principal subjects discoursed, a bishop fund, a college, and the modification of parish votes.—*Southern Churchman.*

THE CHURCHMAN.

SATURDAY, JULY 6, 1839.

General Theological Seminary.—The Annual Meeting of the Trustees, Examination, and Commencement, of this institution took place last week. There were present the bishops of Pennsylvania, New York, New Jersey, and Michigan, and clerical and lay trustees from Massachusetts, Connecticut, New York, New Jersey, Delaware, Maryland, and Georgia.

When the proceedings of the Board are published, we shall lay an abstract of them before our readers. We are gratified to learn that the receipts for the past year into the treasury have exhibited an increased liberality in the support of this great and important institution of the Church. The painful story told annually, for so many years, of necessary encroachments on the capital to meet current expenses, was not repeated, but a small surplus revenue announced. The Church, we trust, will see to it that the same may be the case, in larger and continually increasing measure, for future years, until not only the capital shall be restored, but means provided for still more extended and efficient operation.

The trustees of the Seminary, and that zealous corps of devoted sons of the Church, the Associate Alumni, had joint action on the important subject of raising the sum necessary for the endowment of the Professorship of Pastoral Theology, and Pulpit Eloquence—an event of certainly easy accomplishment, if the members of the Church will forward the work as God has given them ability.

The annual public examination of the students was held on three successive days, Tuesday, Wednesday, and Thursday. The exercises of each day being opened by one of the bishops present, with the daily morning service of the Church; which, together with the evening service, is daily celebrated in the Chapel, during the Seminary term, by one of the clerical professors.

The Examination as well as the Commencement exercises, gave evident satisfaction to all who witnessed them. The latter took place on Friday, according to the following order which had been previously set forth:—

Sixteenth Annual Commencement of the General Theological Seminary of the Protestant Episcopal Church in the United States, was celebrated in St. Peter's Church Twentieth-street, New York, Friday, June 28, 1839.

A procession was formed, in the Chapel of the Seminary, and proceeded thence to the church in the following order:—

Students.
Alumni.
Faculty and Librarian.
Founders of Scholarships, Officers of Education and Scholarship Societies auxiliary to the Seminary, and other laymen.
Trustees.
Clergy.
Bishops.

Order of exercises—commenced at 10 o'clock,

INTRODUCTORY PRAYERS.

Singing—79th Psalm of the Selection, with the Doxology.

Dissertation—Entitled "Erasmus"—By *William S. Bartlet.*

Dissertation—"God, the Righteous Arbiter of Nations"—By *F. W. Boyd, A. B.**

Dissertation—"Recognition of Saints in a Future State"—By *J. Barnwell Campbell, A. B.*

Dissertation—"Active Exercise of the Intellectual Powers, necessary to the Influence of Moral Truth."—By *Caleb Clapp, A. B.*

Dissertation—"The Witness and Keeper of Holy Writ"—By *George Sewell Gordon.*

Singing—99th *Hymn,* first five verses—with the *Doxology.*

Dissertation—"Unbelief more the Fault of the Heart than of the Understanding"—By *Samuel M. Haskins, A. B.*

Dissertation—"Diversity of Religious Sentiment"—By *Andrew Hull, A. B.**

Dissertation—"The Introduction of Christianity into Great Britain"—By *Joseph Hunter.*

Dissertation—"On 1 Peter, 3d chapter, 18th and 19th verses"—By *Edwin N. Lightner, A. B.*

Dissertation—"Obedience the Test of Discipleship"—By *Richard Newton, A. B.**

Dissertation—"The Union of the Contemplative and Active Life, and the tendency in every age to give one or the other an undue prominence"—By *Thomas C. Pitkin, A. B.*

Singing—the *Te Deum.*

Dissertation—"Unseen Realities"—By *F. W. I. Pollard, A. M.**

Dissertation—"Man's Practical Denial of his Immortality"—By *Charles Prindle, A. B.**

Dissertation—"The Angels that Sinned"—By *George Sayres, A. B.*

Dissertation—"The Holiness of the Church; its influence in advancing the Kingdom of Christ"—By *Alfred Stubbs, A. M.*

Dissertation—"The Tree of Life"—By *Isaac H. Tuttle, A. B.**

Dissertation—"Gradual Development of Revelation"—By *Thomas J. Wyatt.*

Presentation of the Candidates for Testimonials.

Address by Bishop M'Coskry, of Michigan.

Testimonials given.

Singing—*Anthem.*—Collect for the 7th Sunday after Trinity.

CONCLUDING PRAYERS.

Bishop M'Coskry.—Among the agreeable incidents of the past week has been the visit to our city of the Bishop of the Diocese of Michigan. We had the pleasure of hearing an excellent discourse from him on the office of a deacon, delivered on occasion of the ordination recorded in another column. We heard also his address to the students of the General Theological Seminary, of which we cannot speak favorably, and forbear to speak at all until it is published. No difference of opinion, however, can make us insensible to such merit as is recorded in the following extract from a correspondent of the Episcopal Recorder: the concluding suggestion of the writer deserves attention.

"On Friday morning the bishop delivered his annual address to the Convention. He has surely been 'in labors more abundant.' His duties are too arduous for any mere man long to perform. He has the parochial charge of a large city congregation, besides 'the care of all the churches' in the diocese, and is without an assistant. If we wish the Church long to be blessed with his faithful labors, some means must be speedily devised for relieving him of a part of his onerous duties. A committee was appointed to take this subject into immediate consideration at our last Convention. But we can do nothing in our own diocese at present towards the support of an assistant for the bishop. We have not the past year even paid his travelling expenses. Indeed, if I am rightly informed, he has in some instances advanced money from his own resources to relieve the pressing wants of some of his clergy. I verily believe he would be willing to divide his last dollar with any clergyman of his diocese whom he should know to be in necessitous circumstances. But what can *we* do? There is not a congregation in the diocese, out of Detroit, that does not find it extremely difficult to raise the means for the support of its own clergyman. There is no want of liberality among our people, nor are the resources of this state so limited, that we are so cramped in our pecuniary circumstances. This diocese will in a few years possess as much wealth as it is desirable for it to have. And there will be no want of liberal-spirited Episcopalians to support the institutions of the Gospel among us. There are in St. Paul's congregation, Detroit, alone, some half a dozen hearts big enough to contribute, individually, the whole support of our diocesan. But they have not the means of doing as they would, owing to the extraordinary pecuniary embarrassments that are felt all over our state. I would take the liberty to suggest therefore that some three or four of the churches in your city pledge to Bishop M'Coskry an amount sufficient for the salary of an assistant minister for one year."

Church of the Ascension.—We are grieved to state that this church is in ruins, the interior being entirely destroyed by fire. The fire broke out on the afternoon of Sunday last in an adjoining distillery, and communicated itself to the church during the service, and just before the commencement of the sermon. The rector was absent at the time, having exchanged with the Rev. Dr. Cutler of Brooklyn.—Providentially the congregation were enabled to leave the church without the loss of life or limb. The organ was destroyed and but little of the furniture saved. We understand that the building was insured, though not to its full value.

With heart and hand ready for every good work, there is not a parish in our city that has more effectually secured for itself the love of our whole communion, than that of the Ascension. It must be grateful to them to know that the sympathies which they have ever cherished for others are now freely extended to them. Their pecuniary loss, it is true, they are as well able to make up as any other congregation in the land. But can they well do so without suspending the stream of charity which they are constantly dispensing for the benefit of the whole Church? And if they can, should they be permitted to do so? We know not what the plans of the vestry are, or whether they have yet formed any; but if they design to erect a larger and more costly edifice for their tried and faithful pastor, we should rejoice to see such a design promoted by a spontaneous movement on the part of every congregation in the city. The united and vigorous co-operation of all the churches in our city to further so laudable a design would be no more than a just tribute of respect and sympathy to the rector and congregation of the Church of the Ascension. The rector has proved himself eminently worthy of such a tribute, by the talents, fidelity, and singleness of purpose, with which he has uniformly devoted himself to the peculiar duties of his ministry; and a congregation that has so liberally dispensed its blessings to others ought to be encouraged to do all that their hearts can dictate for the pastor, who, under God, has been the instrument to awaken and direct their charities. We hope most sincerely that the event will prove that Dr. Eastburn has gained much by his present loss.

Contributions to the Ecclesiastical History of the United States. By Francis L. Hawks, D. D., rector of St. Thomas' Church, New York, vol. ii. New York: John S. Taylor, Theological and Sunday school bookseller, Brick Church Chapel. 1839.

The present volume is "A narrative of events connected with the rise and progress of the Protestant Episcopal Church in Maryland," and we find in it abundant proofs of the same ardor and industry in the collection, and the same skill in the arrangement of materials, which gained a merited approbation for the "History of the Church in Virginia."—The second volume does not indeed possess the same lively interest for the general reader which distinguished the first volume; but this is not the fault of the historian, whose duty it is to record facts and not to invent them. It has, however, rescued many valuable facts from oblivion, and some of affecting interest. The style of the work, though not always accurate, and deficient at times in compactness and dignity, is in the main easy and unaffected, and occasionally eloquent.

It is exceedingly hard, and will, we are aware, seem equally ungracious, to censure an author to whom one feels greatly indebted. That we feel indebted to Dr. Hawks, we cheerfully acknowledge, and we believe there are few who appreciate the value of history that will not sympathize with us in the feeling of obligation. He has collected, at a great expense of time, labor, and money, copious historical materials; and in the two volumes already published, he has given us a body of facts, many of which were (to us at least) entirely new, and the whole of which are nowhere else to be found in so convenient a form. These services give the author of the present narrative strong claims to the indulgence of his readers; claims, we may add, which he invests with a touching interest, when, in his preface, he solicits "at the hands of his brethren such indulgence for the faults of the present work as candor and charity may see fit to dispense to a book prepared, as this has been, under the pressure of many cares not unmingled with sorrows." In this spirit of candor and charity we trust we are not deficient, and most sincerely and earnestly do we desire to extend its benefits as far as is consistent with truth and propriety. There are faults, however, which charity may not conceal; and such are, a want of manliness and a want of enlightened impartiality.—We fear that the present volume furnishes too much ground for a complaint of this nature. We presume not, however, to dogmatize: we shall leave it for older and better men; for those more conversant with the history and more learned than ourselves in the doctrines of the Church, to pronounce an authoritative opinion. We merely state with frankness the impression which a perusal of the work has left on our mind, and if it shall turn out that the author has not in the present work disappointed the reasonable expectations of those whose judgments we are most accustomed to respect, we shall congratulate him very sincerely on the result.

The author says in his preface, "Should both parties complain, it will be in some degree evidence to him that he has done justice to both." This sentence is certainly well calculated to forestall the good opinions of superficial readers, but we are not prepared to admit that it affords a safe criterion by which to estimate the value of an historical work. An author in giving the history of two parties may fail of doing justice to either. He may be loud to censure what nobody could, with any reason, approve: he may not even attempt to give his readers an idea of the real differences between the two parties whose history he undertakes to record; by a fear to commit himself, and by a studied concealment of his own opinions, he may slur over the differences of the antagonist parties in a vague and unsatisfactory manner, and rest his estimate of both on insufficient grounds: if principles are involved in the dispute, he may, by failing to define them, create the impression that the disputants were enacting a childish part and contending for they knew not what; or if both parties are substantially agreed on great principles, he may yet fail, by lack either of ability or inclination for their development, to make their agreement manifest and to point out the true sources of their imaginary differences. In such a supposed case, we apprehend, the dissatisfaction of each party would be but a sorry proof that the author had done justice to both. In the present case, however, we doubt whether Dr. Hawks will derive much benefit from his canon; for though we fear that the work will not give satisfaction to High Churchmen, we have no belief that it will provoke either complaint or censure from Low Churchmen.

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* The Students whose names are marked with asterisks, were excused from delivering their dissertations.

It is probable that we may be compelled to enter into specifications to sustain the opinion which we have now expressed. On one point we certainly feel it a duty to do so; and that is, in reference to the attempt to enlist Bishop Seabury's authority in behalf of Clerical Associations. In whatever we may say, we shall claim the privilege of speaking with perfect freedom; but yet, we trust, without any violation of that "candor and charity" which we feel to be no less due to our own character than to the merits and distinguished position of the author.

The editors of the Spirit of Missions request us to state that the July and August numbers of that paper will be issued together, in a few days. These numbers will contain, at length, the proceedings of the Board of Missions at their late annual meeting, the reports of the two committees of the Board and of their treasurers, and other matter.

OXFORD THEOLOGY.—We give place this week to a new prospectus for the publication of these valuable writings, in which there are some alterations from the one published in our last number. Among others, it will be perceived that Mr. RUFUS DAWES has assumed this responsible enterprise. He deserves all encouragement, and we trust he will be sustained.

LOUIS SHERMAN, PUBLISHER,
Protestant Episcopal Press, 142 Fulton-street, N. Y.

Proposes to publish, by subscription, for RUFUS DAWES, *a selection of the most interesting and valuable among the writings that have appeared within a few years in England, and which are commonly known under the name of the* OXFORD THEOLOGY.

These writings have produced a very remarkable movement in England, towards a revival of the spirit and practice of PRIMITIVE CHRISTIANITY, and of the ENGLISH REFORMATION. They have naturally attracted attention in this country, and there is danger of a spirit of controversial bitterness being awakened in regard to publications, which, if they were generally known and read, would tend to allay every harsh feeling, by the spirit of holiness, charity, and godliness, that animates them.

PLAN AND TERMS OF PUBLICATION.

This series of writings will make from *six* to *eight volumes, octavo,* of *554 pages each,* on good paper, with a large page, and fair type. It will commence with the publication of the *Tracts for the Times, by Members of the University of Oxford, and Plain Sermons, by contributors to the Tracts for the Times.*

These two works, as far as they have appeared, will probably make *three* volumes. The future numbers of each series, as they appear, are embraced in the plan of this republication.

In addition to these, a selection will be made of the most important publications connected with the "Tracts for the Times;" such as *Keble's* Sermon on Primitive Tradition—Version of the Psalms of David, etc.—Lyra Apostolica, etc.—*Pusey's* Letter to the Bishop of Oxford—Treatise on Holy Baptism,—Patience and confidence the Strength of the Church—On the Danger of Ridicule in Religion, etc.—*Newman's* Lectures on Romanism, etc.—Letter to Dr. Faussett, on certain points of Faith and Practice, etc.—together with, perhaps, two or three of the most important articles from the British periodicals, in relation to them. These various works will be more particularly announced before the publication of "Tracts" is completed.

The price to subscribers will be $1 67 per volume. Subscribers will thus receive, for *ten* or *fifteen* dollars, a series of choice works, which could not be imported for four or five times that sum.

These writings will be issued *weekly* in parts, each part stitched, with a neat cover. It can thus be sent by mail to all parts of the United States as a periodical.

To make the expense of postage comparatively trifling, each sheet will contain *thirty-two* pages.

Subscriptions will be received for the whole series, or for the first three volumes; in either case the terms of subscription will be *five dollars* (the price of the three volumes) in *advance.* No order for the work to be sent by mail will be attended to unless accompanied by the money in advance.

Clergymen, candidates for orders, and theological students, procuring *four* subscribers, and remitting the payment (*twenty dollars*) *in advance,* shall receive a *fifth* copy gratis.

Subscribers are requested to send in their names as soon as possible, that the publication may commence at the earliest day.

Orders for these publications, and all communications, to be addressed to RUFUS DAWES, *Prot. Epis. Press, 142 Fulton-street, New York.*

Extracts from the Address of Bishop H. U. Onderdonk to the Convention of the Diocese of Pennsylvania, May 22, 1839.

Brethren—The Clerical and the Lay Members of this Convention:—

The kind providence of ALMIGHTY GOD again brings us together in our annual diocesan council, to advise mutually for the good of the Church, and to rejoice in her increasing prosperity. We have some visible growth in this diocese, and I hope very much of that far better growth which is invisible; while in our Church at large, the indications of the Divine favor are great. All which calls for our fervent gratitude to the Most High.

All the bishops and a large and able representation of the dioceses attended the General Convention, held in this city in September last. One of the important measures then adopted was the election of a second missionary bishop; the Rev. Leonidas Polk, D. D. was unanimously chosen; and he was consecrated in December in the city of Cincinnati. His missionary Episcopal district comprises the state of Arkansas, and "all parts of the United States south of latitude 36 1-2°, where the Church is as yet unorganized." From the high character of Dr. Polk, very happy results may be expected from his elevation to the Episcopate.

Another important proceeding of the General Convention was the completion of the legislative provisions for dividing, when necessary, the larger dioceses. Following this measure was the division of New York into two; the new one taking the name of the Diocese of Western New York. The new branch of the Church thus formed, elected to its Episcopate, at the Primary Convention, the Rev. William H. De Lancey, D. D. a brother long well known to us for zeal in the service of our common Master, indefatigable devotion to the welfare of the souls committed to his charge, and eminent ability and energy in the councils and business of the Church. So valuable a member of the diocese, endeared to us personally, likewise, by many ties and recollections, we cannot but part with reluctantly; yet, for the greater good to be accomplished in the wider sphere in which he is to act, we submit, and congratulate our sister diocese on her valuable acquisition. He was consecrated in St. Peter's Church, Auburn, in the Diocese of Western New York, in the presence of its again assembled Convention, on Ascension day, Thursday, the 9th inst. by our venerable presiding bishop, with whom the Bishops of New York and New Jersey and myself united in the imposition of hands.

A proposition will come before you, from the last General Convention, so to alter the General Constitution of our Church, as to allow that body to provide the mode of trying bishops. This proposition involves the very grave question, whether the dioceses will surrender the right they now have, of instituting the mode of trying all orders of their clergy. The principal matter at issue is the mode of presentment; of which there can probably be only three, presentment by the diocesan Convention, by the General Convention, or by some of the bishops; the court for the trial being always composed of bishops only. That there are imperfections in the mode of presentment by the diocesan Convention, cannot be denied; there may be partiality, to screen a bishop; or there may be hostility, to oppress him. To give the right of presenting to the General Convention, would be to intermingle the issue with the multifarious business of that body; where, as in most large assemblies, particularly those drawn together from distant quarters, and representing interests and feelings not entirely accordant, affairs not related, acquire, through the pressure of time or the force of circumstances, an influence upon each other, which might leave the question of a presentment not free from extraneous considerations. To vest this right in the bishops, appears at first sight, the preferable mode; yet it is not without a weighty objection; for if bishops are to present, and other bishops to try the cause, it will amount in substance to two trials; and the first being condemnatory, an acquittal at the second will naturally be regarded as affording but a very questionable recovery of character. In every view, the subject presents difficulty. Whether there is a sufficient prospect of doing better, by changing this feature of our General Constitution, I leave to your judgment to decide.

Our excellent Society for the Advancement of Christianity in Pennsylvania, the acknowledged agent of the Church in this diocese by the vote of the Convention of 1812, continues its highly useful though entirely unostentatious labors, more particularly in the missionary department. Twenty-seven years devotion to the cause it furthers may be appealed to as the practical test of its beneficial operation and wholesome influence, and as the evidence of its claim to the kind sympathy and cordial support of all in our branch of the LORD's household. Much, however, as is the good effected by it, the results would be larger were its resources increased. And I therefore again solicit, most earnestly, liberal contribution to its funds from the whole diocese. I attended the anniversary celebration of this admirable institution, in St. James' Church, in this city, on the evening of January 7th, the festival of the Epiphany occurring on Sunday; the services on that occasion were highly interesting, and the report evinced, as usual, that the zeal of the society and its missionaries continued unabated.

In the employment of the Society for the Advancement of Christianity in Pennsylvania, there are at present twenty-four missionaries.

Under the care of the Education Committee of the Society for Advancement, &c., are ten beneficiaries, of whom five are at the General Seminary; two at Washington College, Conn., two at the University of Pennsylvania; and one pursues his theological studies in private, under the direction of a clergyman. Surely the claims of this noble society cannot be too strongly urged!

Members of the society, and students in divinity, have access to its library, which is kept in St. James' Church.

The Female Episcopal Tract Society is auxiliary to that for the advancement of Christianity, and renders much service to the cause of religion by its valuable publications. It well deserves patronage.

Richly deserving of patronage, also, is the Bishop White Prayer-book Society. Next to the Bible, the best book in the world is our liturgy; and it is the best companion for the Bible. To circulate as widely as possible this inestimable volume, is the business of this society; and it fulfils its purpose to the full extent of its means. During the past year, it has distributed more than ten thousand copies. I commend it to the further and more adequate support of the diocese. And I respectfully ask for it, contributions from beyond the diocese, inasmuch as it responds to demands for the Prayer-book from all quarters, without local preferences.

The Prayer-book of the Female Episcopal Prayer-book Society was adopted by the last General Convention, as the standard for all editions of that volume. And their stereotype plates have undergone a very thorough correction by a committee appointed for that purpose; so that their last and their future editions may justly be regarded as the most accurate of any in the country. This advantage, I trust, will augment the number of the purchasers of their book. But they have the greater claim to patronage, that they distribute it gratuitously to all who need it, particularly to those who through infirmity of vision, require large print. To aid these excellent ladies in this benevolent work, and to remunerate them for the expense incurred in the correction of their plates, I solicit for them the bounty of the diocese and of Episcopalians generally.

The Sunday School Society of the diocese, auxiliary to our General Sunday School Union, continues its operations, and is endeavoring to extend them. It has a claim to larger patronage than it has hitherto enjoyed.

It is my duty to present again to the notice of my Rev. brethren, the Corporation for the relief of the widows and children of deceased clergymen. An interest in its funds, timely secured, will so far relieve one of the calamities attending the greatest earthly bereavement.

I attended, during the session of the General Convention, meetings of the Board of Missions, and of the General Sunday School Union. The operations of these institutions of the Church are well known; and no adequate notice of them could be comprised within the limits of this address. I attended also, in June last, the Board of the General Theological Seminary; the funds of this excellent establishment have reached a condition which has rendered necessary an urgent appeal to all the members of our Zion; and I hope it will be favorably heard, or its prospective resources may be absorbed by a premature anticipation of them.

Having thus completed my canonical statement, I commend you, brethren, in the business before you, to the guidance and help of the HOLY SPIRIT, who directed the council of the apostles, and who is given to the Church till the end of the world. May the ALMIGHTY FATHER shed his gracious illumination into our hearts and our understandings, through our LORD JESUS CHRIST; both to make our deliberations and proceedings beneficial to the Church, and to bring our affections and lives to a nearer conformity to the image and the example of the Redeemer!

H. U. ONDERDONK.

Philadelphia, May 22, 1839.

SUMMARY.

Consecration of St. James' Church.—On Sunday last, by the Rt. Rev. Bishop Moore, St. James' Church, in this city, was consecrated to the worship of ALMIGHTY GOD, according to the forms of the Protestant Episcopal Church. There were present, on the occasion, besides the Rev. Dr. Empie, the rector of the church, the Rev. Messrs. Woodbridge, Hart and Mead, all of whom assisted in the services. The weather being very agreeable and two of the other churches being closed, a large congregation assembled to witness the ceremony. The sermon was preached by the rector, after which a collection was made for the benefit of the church, which is not yet completed, and the communion administered.—*Southern Churchman.*

St. Patrick's Cathedral is amongst the Protestant structures in Dublin which claim from the visiter an early and particular attention. Its first stone was laid about the middle of the 14th century; and although it exhibits nothing like the imposing grandeur of York Minster, or the time-mellowed beauty of Westminster Abbey, it is a venerable and noble pile. in the Gothic style of architecture. Unlike the other Metropolitan Cathedrals of St. Peter's or St. Paul's, where a spacious dome surmounts the sacred edifice, St. Patrick's is crowned with a steeple and spire, which rises to the height of 220 feet. The nave is of spacious dimensions and terminated by a large window at the west end. The organ is considered to be the finest toned in Ireland,—a foreign importation, however; having been built in Rotterdam, and being captured from the Spaniards at Vigo, it was presented to St. Patrick's Cathedral by the Duke of Ormond. Amongst the numerous monuments in this sacred edifice, are those of Dean Swift, Archbishop Marsh, Richard Boyle, earl of Cork, and the gallant Duke of Schomberg, who was killed at the battle of the Boyne while fighting for the cause of Protestantism by the side of its royal champion William III.

The Church.

A Call to Union on the Principles of the English Reformation. A Visitation sermon by W. F. Hook, D. D.

We omitted to accompany our announcement of the intended republication of this admirable discourse by Mr. Powell of the Missionary Press, Burlington, New Jersey, with any remarks respecting it, and can now only briefly supply the omission. The sermon itself having been reprinted in the Churchman, has been seen by some of our readers and should be in the hands of all. It is written in a spirit eminently Christian, and valuable as it is, in unfolding the true principles of the English Reformation, is rendered far more so, by the interesting, learned, and instructive notes which the author has appended to it, occupying nearly one hundred pages, and treating at considerable length, on Tradition and the Fathers; the Puritans and Ultra-Protestants attached to the Foreign Reformation; the term Protestant; the Romish Schism; the Charge of Popery brought against the English Reformers; Socinians; Persecution by the Ultra-Protestants; the Oxford Tracts; the Sacraments; the Apostolical Succession; the Metrical Psalms; the Reading Desk; Bowing at the name of JESUS; Clerical Habiliments, &c. &c. &c.

Banner of the Cross.

On Saturday, March 23, the Bishop of Sodor and Man held his first ordination since his accession to the mitre. The examination was of the most severe and scrutinizing nature ever made in the island, and all the candidates for orders acquitted themselves to his lordship's satisfaction.—*Mona Herald.*

Testimony of Respect to Bishop H. U. Onderdonk.—Forty-ninth Annual Convention of the Protestant Episcopal Church in the Diocese of Delaware, held at Seaford, May 29, 1839.

"The Rev. Mr. Presstman, the Rev. Corry Chambers, the Rev. W. N. Pendleton, Mr. Mansfield, Mr. Bradford, and Mr. Raymond, having been appointed at the Convention of 1838, a committee to procure and present to the Rt. Rev. H. U. Onderdonk some appropriate memento of the deep sense of the Church in the Diocese of Delaware of his long, diligent, and successful labors in the same: the Rev. Mr. Presstman, chairman of this committee, presented to the Right Reverend H. U. Onderdonk a piece of plate, with the following address:—

Right Reverend Sir,—For carrying into effect a resolution passed at the last Convention, the committee charged with the execution of the same, present to you this piece of plate, as a memento of your long, diligent, and successful labors in this diocese, and as an expression of the gratitude of the Protestant Episcopal Church in Delaware.

To which the Right Reverend H. U. Onderdonk replied:—

Brethren,—I accept, very gratefully, this token of your regard, valuable in itself, and much more so as a memorial of your indulgent appreciation of very imperfect services in your diocese; which have been more than adequately rewarded by the uniform kindness and affection with which they have been received. In the hope that they have not been without the Divine blessing, it will give me pleasure to continue to render them to this interesting portion of the Redeemer's flock."

Extract from the Minutes.

WM. T. READ, *Secretary of the Convention.*

June 10, 1839. *Banner of the Cross.*

Indian Prayer-book.—An excellent friend and brother now engaged in the far West, and as well qualified as situated for giving us information as to the tenants of the wilderness, has favored us with the article which will be found on our first page.* We hope the account he appends to the preface of the English and Mohawk Prayer-book will quicken the anxiety and arouse the efforts of Churchmen to do something more efficient than has yet been attempted, for the rescue of this much-abused race from the wretchedness of paganism.

Who that feels for the heathen can remain at ease while he considers the immense number of Indians in the north and southwest portions of our own territory, for whom nothing comparatively has yet been done? Add to the wants of these tribes and bands of red men, the vast numbers of our own race who have settled on the borders and in the midst of Indian countries, and who are in danger, as well of falling under barbarian influence, as of rendering the savages worse than before their intercourse with the whites.

All these call for early, extensive, and efficient efforts, if we would diminish the horrors of heathenism, and save our emigrated brethren from sinking into them, or the more alarming state of infidelity.—*Utica Gospel Messenger.*

* We will give the article here alluded to in our next.—*Ed. Ch'man.*

FUNERAL OF MRS. PROAL.

We had barely time, before our last number went to press, to announce the death of this much esteemed woman, the wife of the Rev. P. A. Proal, rector of Trinity Church, at the age of 43 years, on the 13th inst. In the life and character of Mrs. Proal, while there was much to entitle her to confidence and respect, there was still more to enhance the sense of her loss. To great energy of character she united a systematic and consistent prosecution of her duties, which made her of peculiar value to her family, her friends, and the Church. In all her domestic relations there was an assiduity and a practical result of the utmost importance, especially to her daughters, four of whom survive her, the youngest a little more than three years old. Though of remarkably retiring habits and manners, she was ever careful to consider and attend to her friends, and held it as a particular duty in the wife of a clergyman to be always accessible to those who wished to see her.

To the Church she had a very warm, yet meekly expressed attachment, and of all things none more displeased her than any departures from its worship and order. This she carried to the domestic fire-side and altar—the best place after all for the exercise of the Christian virtues, and where the true believer appears in his true character. So strong was her attachment to the services of the Church that she never wished any other helps to devotion than those afforded by the liturgy; and to the very last of her days she evinced, through many months of sufferings the most intense and inexpressible, the truth of the assertion that there can be no provision more ample for the soul's support and guidance than that which is furnished by the Church. To this attachment there was added most unequivocal proof of her soundness in the Gospel faith. She went to CHRIST as her Saviour, in all the fulness of his character and her own condition as a sinner. In her long endured sufferings there was no complaining: but, on the contrary, there was even warm expressions of thankfulness for the very agonies that rent her frame; because, as she expressed it, they had given her an opportunity more closely to examine her own heart, and to go more earnestly to her Master for direction and comfort.

But we must not enlarge upon topics that have called forth many feelings of deep interest. That our readers in this city will bear with this extended article, we are sure, from the lively and extensive sympathy which this case has produced; and of which, in a similar instance, we have never witnessed a stronger example. Of this, the following will give strong proof:

Utica, June 14, 1839.

Rev. and dear Sir,—At a meeting of the Wardens and Vestrymen of Trinity Church, held at the office of H. Seymour, Esq. last evening, it was

Resolved, That the Vestry have heard with deep regret of the death of Mrs. Proal, and that they most sincerely sympathize with their beloved pastor and his bereaved family, in this afflicting dispensation of Divine Providence.

Resolved, That the Vestry will attend the funeral of Mrs. Proal with the usual badge of mourning.

Resolved, That Messrs. Wells and Griswold be a committee to make the necessary arrangements for the funeral, and to accompany the body to Schenectada, where it is understood the deceased requested to be buried.

Resolved, That a copy of these resolutions be signed by the chairman and secretary, and communicated to Mr. Proal.

A. B. JOHNSON, *Warden, Chairman.*
C. B. COVENTRY, *Secretary.*

Rev. P. A. PROAL.

On the morning of Saturday, the 15th ult. the funeral took place in Trinity Church, at 8 o'clock, when there was a full congregation of people of all denominations. The sentences on entering the church, as well as the closing prayers, were read by the Rev. Dr. Rudd. The anthem by the Rev. H. L. Storrs, and the lesson by the Rev. A. C. Patterson. The Rev. Mr. Towell was also present. The corpse was then removed to the railroad car provided for the purpose, followed by an unusually long procession. On the arrival of the cars at Schenectada, where the deceased had been for 15 years or more an object of strong and increasing attachment, the Episcopal clergy of the city, with the Vestry of St. George's Church, and many others, were in waiting, and a procession attended the remains to the church, in the cemetry of which, after the accustomed services, they were deposited by the side of three departed children and a sister. Mr. Proal and his only son returned during the night, and was, with his whole family, in his own church on Sunday morning, when a sermon adapted to the occasion was preached by Dr. Rudd, and when the congregation evinced their sympathy for the bereaved. We have no room left for further reflections, only to say, "Blessed are the dead, who die in the LORD."

Utica Gospel Messenger.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 23 Cliff.
De Grasse, Rev G Isaiah, 43 Liberty.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 245 Bowery.
Haight, Rev Benjamin I, 3 Rutgers Place.
Halsey, Rev Charles H, 453 Houston.
Hammell, Rev William, 31 Downing.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston
Henry, D D, Rev Caleb S. Mercer, 2d door below 8th.
Higbee, Rev Edward Y, 324 Greenwich.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Charles. Middle Road Murray Hill, between 4th and 5th Avenues, near Thirty-sixth.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Manney, Rev Solon W, corner of Avenue D and Tenth.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 20. City Hall Place.
Pound, Rev. Jesse, corner Vandam and Hudson.
Price, Rev Joseph Henry, 24 Bayard.
Pyne, Rev. Smith, Jersey city.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Schroeder, D D, Rev John F, 77 White.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev. R. C. 13 Roosevelt.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St. Peter's Church.
Staunton, Rev William, 94 Eighteenth.
Taylor, D D, Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Warner, Rev Thomas, 206 Worster.
Wainwright, D D, Rev Jonathan M, 30 Beach.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, (colored) 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Brittan, Rev Thomas S, 117 Nassau.
Coit, D D, Rev Thomas W. Washington Avenue.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Johnson, Rev Evan M, corner of Pearl.
Messenger, Rev John F, Lawrence, near Willoughby.

Williamsburgh.

Davis, Rev. Samuel C. 4th street opposite St. Mark's Chapel.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sixth Sunday after Trinity, July 7, Jamaica, *Queens county.* A. M., Grace Church, ordination; P. M., do. confirmation; *evening,* colored congregation. Tuesday, 9, Huntington, *Suffolk county.* Consecration A. M., confirmation P. M.

Friday, July 19, Westchester, *Westchester county.* 20, Eastchester.

Eighth Sunday after Trinity, July 21, A. M. New Rochelle; 4 P. M., Mamaroneck. 22, Rye. 23, Whiteplains. Festival of St. James the apostle, Thursday, July 25, Bedford, ordination A. M., confirmation P. M. 26, North Salem.

Ninth Sunday after Trinity, July 28, Patterson, *Putnam county.* Tuesday, 30, Lithgow, *Dutchess county.* 31, Pleasant Valley, August 1, Christ Church, Poughkeepsie.

Tenth Sunday after Trinity, August 4, A. M. Ballston Spa, *Saratoga county;* 4 P. M., Saratoga Springs; 5, Herkimer, *Herkimer county,* 3 P. M. Laying of corner-stone.

Eleventh Sunday after Trinity, August 11, Morristown, *St. Lawrence county.* Tuesday, 13, Ogdensburgh. 14, Lisbon. 15, Waddington. Saturday, 17, Potsdam.

Twelfth Sunday after Trinity, August 18, Canton, Tuesday, 20, Malone, *Franklin county.* Thursday, 22, Plattsburgh, *Clinton county.*

Thirteenth Sunday after Trinity, August 25, Ticonderoga, *Essex county.* Wednesday, 28, Hampton, *Washington county.* 29, Granville. Saturday, 31, Fort Edward.

Fourteenth Sunday after Trinity, September 1, A. M., Sandy Hill; 4 P. M., Glenn's Falls, *Warren county.* Tuesday, 3, *Schenectady,* institution A. M., confirmation P. M. Thursday, 5, Marlborough, *Ulster county,* consecration A. M., confirmation P. M. 6, Walden, *Orange county,* ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, Sept. 8, Phillipstown, *Putnam county,* ordination A. M., confirmation P. M.

Sixteenth Sunday after Trinity, Sept. 15, St. Mary's Church, *New York.*

Seventeenth Sunday after Trinity, September 22, Astoria, *Queen's county,* institution A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—City of New York. Fifth Sunday after Trinity, June 30, in the Church of the Annunciation, admitted to the order of deacons the following young gentlemen, who, at the Commencement of the General Theological Seminary, on the preceding Friday, had received the testimonial awarded by that institution to those who prosecute acceptably its full course of study, and thus become its Alumni, viz. William S. Bartlet, Caleb Clapp, George S. Gordon, Samuel M. Haskins, Andrew Hull, Joseph Hunter, Frederick W. I. Pollard, and Alfred Stubbs. Morning prayer was read by the Rev. Bird Wilson, D. D., Professor of Systematic Divinity in the Seminary, assisted by the Rev. James D. Carder, Secretary and General Agent of the Domestic Committee of the Board of Missions, who read the lessons; the sermon preached by the Right Rev. Samuel A. M'Coskry, D. D., Bishop of the Diocese of Michigan; and the candidates presented by the Rev. Samuel Seabury, D. D., rector of the church.

CALENDAR.

JULY.

7. 6th Sunday after Trinity.
14. 7th Sunday after Trinity.
21. 8th Sunday after Trinity.
25. St. James.
28. 9th Sunday after Trinty.

MARRIED,

On the 1st inst., at St. John's chapel, by the Rev. Dr. Schroeder, the Rev. Charles Breck of Wellsborough, Pa. to Miss Jane Elizabeth, daughter of the late Daniel Goodwin, Esq.

On Monday, June 17th, in Trinity Church, Pittsburgh, by the Rev. Dr. Upfold, the Rev. Adam Elliot, Missionary to the Six Nations, Grand River, Upper Canada, to Miss Eliza Beulah Howells, daughter of Henry Charles Howells, Esq. of Alleghany county, Pa.

NOTICES.

The Churchman's Almanac for 1840.

Secretaries of Diocesan Conventions will confer an especial favor upon the subscriber, by forwarding their latest journals immediately on receiving this notice, to the address of LOUIS SHERMAN,
June 22, 1839. tf 142 Fulton st.

CHURCH OF THE ASCENSION.

The congregation of this church are informed, that divine service may be expected on Sunday morning next, and on every subsequent morning until further notice, in the edifice belonging to the Reformed Dutch Church in Ninth-street near Broadway, which has been kindly offered for their use by the Consistory of that church.

Service to commence at half past 10. There will be for the present no service in the afternoon.

PRESS DEPOSITORY.
No. 142 FULTON-ST.

Letters have been received at the N. Y. Protestant Episcopal Press, up to July 3, from the following persons, viz.

Marsh, Capen, Lyon & Webb, Boston, Mass, 2, with remit; Vail, French & Co, Morristown, N J, 2; Rev Robert B Croes, Freehold; Joseph H Saunders, Pensacola, with remit; James B Dow, Boston, Mass; Thomas Latimer, Philadelphia; Joseph Whetham, Philadelphia; Clement C Moore, Gen Theol Seminary, N Y; Marsh, Capen, Lyon & Webb, Boston, Mass; Wm C Cooley, Peekskill, N Y; Postmaster, Rochester, N Y; John J Young, Pompton Plains; Dr Ira Wright, Watertown, N Y; Wallace & Co, Pittsburgh, Pa.

UNION DEPOSITORY.
28 ANN-STREET.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending July 4th from the following persons, viz.

F B Graham, Hitchcockville; C W James, Cincinnati, Ohio, with remit; Belknap & Hammersly, Hartford; Rev Henry Peck, Paris Hill, N Y; Rev John Reed, D D, Poughkeepsie; Rev J Dowdney, jun, Athens, N Y.

Packages forwarded by the Episc. S. S. Union, during the week ending July 4.

To Rev D H Short, Danbury, Conn, 1 package, per steamer Fairfield; to Rev J Dowdney, jun, Athens, N Y, 1 package, care of L Wait, Esq, per steamer Legislator.

REMOVAL.—C. BRYAN, DENTIST, (formerly of 115 Chamber-street,) has removed to 310 Broadway, two doors below Masonic Hall.
June 27. 3t.

SERMON ON EDUCATION, by the Rev. ISAIAH G. DE GRASSE, preached at the Episcopal Free Church, for the people of color in this city. The proceeds of the sermon will be given for the benefit of the Sunday school attached to the church. For sale at the office of the Churchman, No. 142 Fulton-sreet; General Protestant Episcopal Sunday School Union, 28 Ann-street; Swords, Stanford & Co, 152 Broadway, and at the office of the A. A. S. Society, No. 143 Nassau-st.
March 16, 1839. tf.

ASTORIA FEMALE INSTITUTE.—Rev. J. W. Brown, A. M. Rector.—This institution, located at Astoria, (late Hallett's Cove,) Long Island, is now in full operation. The Rector, who is also the principal teacher of the institute, will be able to accommodate two more boarding pupils in his family before the completion of the institute building in August next, if application is made soon.

An elderly lady, in all respects qualified to take the charge of the household department, has been engaged as matron. Miss R. C. Brown, late principal of the Hallett's Cove Female Seminary, is Governess, upon whom, in conjunction with the Rector, and four assistants of experience in the profession, the entire charge of the pupils will devolve.

The number of boarding pupils will after August next be limited to thirty. Masters are engaged for the more advanced pupils in French and instrumental music.

A complete apparatus to illustrate the circle of the physical sciences has been purchased as the property of the institute.

The first annual catalogue is in preparation and will soon be published.

Circulars, containing cards, &c. may be had at the office of the Churchman, and at the principal book stores.

Each pupil is expected to come provided with bed and bedding, a silver cup, fork and spoons, and six towels distinctly marked. She is also expected to possess as her own property a Bible and Book of Common Prayer.

The delightful and healthy location of the institute, the beautiful grounds by which it is surrounded, and its vicinity to the city, render it peculiarly desirable as a place of education.

Applications to be made (post paid) to the Rector at the institute, or to John L. Riker, Esq. 131 Fulton street, New York. May 25 3m.

HAWKS' CHURCH HISTORY.—A narrative of events connected with the Rise and Progress of the Protestant Episcopal Church in Maryland. Being vol. 2 of Contributions to the Ecclesiastical History of the United States. By Francis L. Hawks, D D. Just published, and for sale by LOUIS SHERMAN, 142 Fulton st.
June 22, 1839.

A CARD.—Mrs. EDWARDS, (formerly Miss M. Oram,) informs her friends and the public generally, that she has opened a Boarding and Day School, at No. 1 Albany street, corner of Greenwich, and is now ready to receive pupils.

The course of instruction will include all the branches of the French and English languages, necessary for a female education, and for which the best masters will be engaged.

References,—Mrs. J. Waddington, Mrs. Dr. Van Renssalaer, Rev. Dr. Milnor, Rev. Dr. Wainwright, Rev. Dr. Whittingham.

Terms made known on application at the school.
June 1, 1839. 2m.

TO LET OR LEASE FOR AN EPISCOPAL FEMALE SEMINARY—The well known Flushing Institute, occupied for the last seven years by W. A. Muhlenberg, D. D. as a Seminary for boys. It is beautifully situated within the limits of the village on a rising eminence, commanding a fine view of the surrounding country. The building is three stories high and basement, one hundred and eleven feet front, and forty-six feet deep, supported by columns. The outbuildings are numerous. Attached to the premises are six acres of ground well ornamented with trees and shrubbery. The whole is admirably calculated for the purpose for which it is intended. It is believed so fine an opening for an extensive Female Seminary is seldom presented. To a clergyman or some suitable person the terms for the above premises will be moderate. For further particulars inquire of or address Jehiel Jaggar, Flushing, L. I. or Jaggar & Varick, 150 Front st. New York.
May 25, 1839.

ORGANS.—The subscriber offers for sale the following Church and Parlor Organs:—1 swell organ in a painted case, (imitation of oak,) suitable for a Church; 1 do do in a mahogany case; 1 do do in an elegant Gothic case; 3 small Chapel organs, without a swell; 2 elegant parlor organs, four stops; 3 do do two stops. Inquire at the manufactory in Centre st. east end of Canal st.
May 25, 1839. tf. HENRY ERBEN.

BLUNT'S WORKS.—Lectures upon the history of Abraham and Jacob, in 1 vol. 12mo. Lectures upon the history of St. Paul, in 1 vol. 12mo. Lectures upon the history of our LORD and SAVIOUR JESUS CHRIST, in two vols. 12mo.

HARE'S SERMONS.—Sermons to a Country Congregation. By Rev. W. H. Hare. First American edition, in 1 vol. large 8vo.

BUNYAN.—The Life, Times and Characteristics, of the author of "Pilgrim's Progress." By the author of the "Life and Times of Whitefield," in 1 vol. foolscap 8vo. with elegant steel engravings.

LOUIS SHERMAN, 142 Fulton street.
May 18, 1839. tf.

MISS DRAPER'S SEMINARY,—Hartford, Conn.—The year is divided into two terms of twenty-two weeks, each commencing the second Wednesday in September, and first Wednesday in March. Two weeks vacation in winter and six weeks in summer.

Terms:—Tuition in English for a term of twenty-two weeks, $16; music with use of instrument, $26; French and Spanish, $12 each; Latin, $6; drawing, $12; ornamental needle work, $8. Board, exclusive of washing, (which is fifty cents per dozen), $3 per week. There are other incidental charges for fuel, lights, &c.

It is expected that one half the charges for board and tuition will be paid in advance.

For the character of the Seminary, reference may be had to—

Rt. Rev. T. C. Brownell, D. D.; Rev. G. Robbins, Rev. G. Burgess; J. M. Goodwin, S. H. Huntington, and Geo. Beach, Esqr's. Hartford; Rev. C. S. Henry, D. D. New York, Rev. N. S. Wheaton, D. D. New Orleans, Rev. T. Strong, Greenfield, Mass.
May 25, 1839. 3m.

TRINITY SCHOOL.—76 Varick street.—Rev. Wm Morris, Rector; James Millett, A. M., Latin and Greek languages; ——— Pestiaux, French language. This institution consists of a Classical and an English department. In the former such a course of studies will be pursued as will qualify the pupil for admission into any college in the United States. In the latter instruction will be given in Orthography, Elocution, Arithmetic, Geography, Writing, with the use of the Globes and Maps, Astronomy, Grammar, Rhetoric, History, Algebra, Geometry, Chemistry, Natural Philosophy, and Natural History.

TERMS *per quarter* of twelve weeks.

For the English Department.	$10 00
For the Classical and English Department	12 50
French, Spanish, Italian, and German, each	5 00
Stationary,	50
Fuel per season, - - - - -	1 00

Any further information respecting the school can be obtained by application at the school. nov3

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No. 168 Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.
April 24, 1839. tf

NEW BOOKS.—Lectures upon the History of St Paul, delivered during Lent, at the Church of the Holy Trinity, Upper Chelsea. By the Rev. Henry Blunt A. M. From the seventh London edition.

Life of the Cardinal de Cheverus, Archbishop of Bordeaux. By J. Huen Doubourg, ex-professor of theology. Translated from the French by Robert M. Walsh. Just published and for sale by LOUIS SHERMAN.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES. Mrs. ISAAC WILKINS and Miss BOYD purpose on the 7th of May opening a Boarding and Day School for young ladies, at 79 Nineteenth-street, between Eighth and Ninth Avenues. The location is very desirable, affording all the facilities of the city, and enjoying the advantage of a pure and healthy atmosphere. Parents and guardians having children to educate may rely that no exertion will be wanting to promote the improvement of pupils, and that every maternal attention will be paid to their deportment, health, and happiness.

Terms, payable quarterly in advance.—For boarders $200 per annum, exclusive of tuition.

Elementary Class.—Spelling, reading, and plain sewing $5; ditto, with writing, $6; arithmetic, history, definitions and geography, $8.

Junior Class.—English grammar, ancient history, Bible geography, astronomy, natural history, natural philosophy and composition, $10.

Senior Class.—Chemistry, rhetoric, moral and mental philosophy, mythology, logic, with a general course of belles lettres, $12

Additional Charges.—Music, with use of piano $20; French and drawing, each, $10; drawing models $1; dancing, (entrance $5,) $10; ornamental needlework, $3; pew rent, $2; stationary, $2; fuel for the season, $2; washing, $6; lessons in making wax flowers, $1 per lesson.

Boarders will provide bed, bedding, towels, spoons &c. No deductions for absence, except for protracted illness. Particular attention paid to the morals and manners of the pupils. A quarter's notice to be given before removing a pupil. Young ladies received at any time during the quarter, and charged in proportion from the time of commencing.

Regular quarter days September 1, November 22, February 14, May 7.

Mrs. Wilkins and Miss Boyd are permitted to make the following references:—

New York.—Right Rev. B. T. Onderdonk, D. D.; Rev. Professor Turner, D. D.; Rev. Samuel Seabury, D. D.; Rev. Hugh Smith, D D.; Samuel Boyd, Esq.; G. M. Wilkins, Esq.; C. J. Aldis, Esq.; Mrs. Edward Prime.

Ogdensburgh.—Hon. John Fine.
Brooklyn.—Theo. Dwight, jun.; Mr. Maxwell.
Philadelphia.—Rev. George Boyd.

POETRY.

From the Church.

A MEDITATION.

Hallowed be thy name.—*Lord's Prayer.*

We beseech thee, give us that due sense of all thy mercies that our hearts may be unfeignedly thankful, and that we show forth thy praise, not only with our lips but in our lives; by giving up ourselves to thy service.—*General Thanksgiving.*

We offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee.—*Communion Service.*

Not a word was said—not a lonely word
  Of Him, all night was spoken;
Not once was the praise of a Saviour heard
  From hearts "contrite and broken."

Not once, as a dear and welcome sound,
  Was Jesus by us muttered,
And it *felt* as though it had *strange* been found
  Had that holy name been uttered!

Yet as Christians we met, and bore the name
  Of pilgrim brethren speeding
To a mutual home—his praise to proclaim,
  Who for us all died bleeding.

And on things of time, and on earthly dreams,
  We communed with eager joy;
But where was the love of those bless'd themes,
  That the ransom'd of Christ employ?

Though our gracious God we besought to bless
  The food from his bounteous store;
'T was an echo brief in the wilderness,—
  And the voice of praise was o'er!

Unhallow'd by talk, or by holy song,
  Or the Bible's purer ray,
On his upward flight, time hurried along—
  With his records passed away.[*]

Oh, do we implore our Father above
  To hallow his holy name,
Nor shrink from the sin of their mocking love,
  Who in practice that God disclaim?

Oh, do we but Sabbath-professions[†] make,
  Nor *feel* the service we *say?*
Alas! should his judgments against us wake,
  And, for ever, forbid to pray!

And in Christ's holy feast mere forms attend,
  Where his faithful disciples meet,—
Where the Spirit expects glad hearts to blend
  In one communion sweet?

Oh, do we forget or despise our vows
  To the holy Triune God?
And shall we provoke till our spirit bows
  Beneath his chastening rod?

Oh, can we that crucified "Friend" deceive,
  Who is mercy, truth, and love?
Shall our waywardness still his Spirit grieve,
  While Christ for us pleads above?

Forgive us, O Father; O Saviour, forgive,
  Nor in justice visit our sin!
Oh, spare us, and send us thy grace to give
  A clean heart and right spirit within!

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[*] "Every hour comes to us charged with duty, and the moment it is past, returns to heaven, to register itself how spent. —*My* hours how trifled, sensualized, sauntered, dozed, sinned away!"—*Rev. Thos. Adam.*

[†] "The appearance of religion only on Sundays, proves that it is only an appearance."—*Rev. Thos. Adam.*

THE COLLECTS.

It has been correctly remarked, that while no prohibition of *short* prayers is to be found in the Scriptures, they contain frequent cautions against the indiscreet use of *long* ones. In drawing near to the throne of grace we are exhorted by the wisest of men to take heed to the manner of the addresses which we make to that adorable Majesty, and a warning is at the same time conveyed against long and ill-considered prayers to the Deity; "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth, therefore *let thy words be few.*"

Our Saviour expressly warns his hearers against those "vain repetitions," included in the long-protracted prayers which it was the practice of the heathen to employ; he reminds them of the majesty of Him whom they were privileged to address; and encouraging them to a humble dependence upon His kindness and mercy, he assures them that they must not expect to be heard for their "much speaking." In correspondence with these injunctions, when his disciples solicited instruction in this important duty, he furnished them with a form of prayer, the most comprehensive, yet at the same time one of the shortest, that had ever been employed.

We are not, however, to understand that our blessed Lord by any means discouraged the urgency or the frequency of prayer; his own conduct as well as his precepts are explicit enough upon that point; but he sought to correct a prevailing abuse,—to discountenance heathen practices in the performance of this duty,—to produce a more chastened manner of addressing the Deity,—to insure a more careful and better considered expression of our wants and wishes at the throne of grace. In the words of our judicious Hooker, "The thing which God doth regard is, how virtuous their minds are, and not how copious their tongues are in prayer; how well they think, and not how long they talk, who come to present their supplications before him."

It was no doubt for these reasons, and in conformity with the authority of our Saviour himself, that the compilers of our liturgy adopted, in the Collects of the Church, those brief yet comprehensive prayers, which, while they are interesting from their variety, are from their shortness best calculated to impress the minds and insure the attention of the worshippers. They are "brief and well compacted collections of petitions on several subjects, which are as it were collected, like a quiver of arrows, into a convenient sheaf or little bundle, ready for use, easily to be received and carried by the understanding, and quickly stored and arranged in the memory." (Penny Sunday Reader.) Nor have these short prayers less the sanction of antiquity than of expediency. "The brethren in Egypt," says the venerable Hooker," quoting from St. Augustine, "are reported to have many prayers, but every one of them very short, as if they were darts thrown out with a kind of sudden quickness, lest that vigilant and erect attention of mind, which in prayer is very necessary, should be wasted or dulled through continuance, if their prayers were few and long." And in the words of the excellent Dean Comber, "That most of our collects are very ancient appears by their conformity to the Epistles and Gospels [which they precede] selected by St. Jerome, and placed in the Lectionary ascribed to him by many old writers; wherefore many believe the pious and learned St. Jerome first framed them, for the use of the Roman Church, in the time of Pope Damasus, nearly 1500 years ago. Certain it is, that Gelasius, who was bishop of Rome about a century later, did range those collects which were then used into order, and composed some new ones; and that office of his was corrected by Pope Gregory the Great, A. D. 600, whose Sacramentary contains most of those collects which we now use." Our Reformers, however, observing that many of these collects were affected by the corruptions that were introduced into the Romish Church,—some being abridged, some receiving additions, and many altogether omitted,—entered upon a strict examination of them all, corrected what was unsound, removed interpolations, expunged the new ones that had been inserted, and restored the old ones that had been left out. Another review took place at the Restoration; when every thing that was deficient in the Collects was supplied, and a correction made of all that was improperly expressed. While we can respond the honest borst that our Common Prayer "corresponds with the best and most ancient liturgies that were used in the Church, in the most primitive and purest times," we have the satisfaction of knowing also that in the Collects especially, "we offer up those consecrated devotions, which, from the mouths and hearts of holy men, have, from age to age, ascended like incense up to heaven; and have been a more pleasing and acceptable sacrifice to the Almighty than 'thousands of rams and ten thousands of rivers of oil.'" (Shepherd in loco.

Why these admirable prayers received the name of Collects, "ritualists," observes the writer last quoted, "have given various and apparently contradictory accounts. Yet if we remember that different Churches had different usages, and that the same Church, in different ages, was not uniform in its practice, these various accounts will be found reconcileable, and may all probably be true.

"Some say they were called Collects, because many distinct petitions are *collected into one body*, and united in one prayer.

"Others think that they took their name from being *collected out of the holy Scriptures;* for the Collects for Sundays and holydays are for the most part taken out of the portions of Scripture appointed to be read as Epistles and Gospels for the day, or at least they are generally accommodated to them.

"Ecclesiastical writers of great authority relate, as Cassander has observed, that Collects derived their name from their being repeated in the *stations* or religious assemblies of the Roman Church. On these occasions it was customary for the bishop or priest, after the *Introit*, when the people were collected, to recite prayers of this kind upon the collection of the people, or the people so collected.—Hence, by a little deviation from the original meaning Collects became the general name of prayers conceived in this manner and form.

"But in ages more early than those of which the writers in Cassander speak, the Greek *epiklesis* and the Latin *collecta* meant the collection, recapitulation, or recommendation, publicly made by the bishop or priest, of the prayers which had been privately offered up by the people. The *private* prayers were made by the people kneeling; the collect or public recapitulation was afterwards pronounced by the minister alone, the people all standing.

"To me," says Cassander, "it appears not improbable, that all these prayers which were made at any meeting of the people, even in the morning and evening service, were called Collects; and it is certain, that the ancient Church first called these prayers Collects from their being used when the people were come together, and *collected* in religious assemblies."

We have already adverted to the advantage of brevity and variety which the Collects afford; there should not be omitted the benefit they also supply, in the frequent appeal to the Saviour's merits and mediation which they contain. Our Saviour earnestly urged upon his disciples that they should present their petitions to the throne of grace in his *name:* in the Collects therefore, by the repeated obedience we give to that injunction, we are furnished as it were with a safeguard against the error of those who deny his divinity, and thus impair the efficacy of his cross and passion.

On the Collects for the several Sundays and holydays throughout the year, it is not the design of this essay to offer any particular remarks: the consideration of those which are in stated use, on every occasion of divine service, will form the subject of the next and concluding essay of the present series.

The Church.

From the Church of England Magazine.

THE HEATHEN VILLAGE AND ITS CHRISTIAN INMATE.

BY A YORKSHIRE VICAR.

The parish committed to my charge is singularly circumstanced. Its extent is great, but its population scanty and widely scattered. Between the church and one of the hamlets a broad common intervenes, which in winter is impassable. And this obstacle, added to their distance from the sanctuary, had, from time immemorial, rendered the dwellers at E——t perfect strangers to its walls, save when compelled to have recourse to its services for the purposes of baptism, marriage, and interment. This state of things seemed fraught with evil; and an early opportunity was taken of inspecting this distant outpost. The sun shone brightly in the firmament. The breeze blew freshly across the common. The herbage was luxuriant beneath my feet. The cattle seemed, after a long and biting winter, to revel in the abundance that teemed around them. The lark sang his gay and happy carol in mid air, as if inspired by the life and light of the scene beneath him; and all things, methought, spoke of the goodness and bounty of One who "giveth all things richly to enjoy, and whose tender mercy is over all his works."

I reached the hamlet. Neglect was every where apparent. The children were noisy and squalid; the cottages dark, dirty, and unwholesome. The language and demeanor of the people were harsh and bearish. The sabbath was little reverenced. The education of the young totally uncared for. The plague-spot of ignorance was painfully visible in every direction. It was a heathen settlement in a Christian land!

The apathy, the extraordinary and insurmountabe indifference, with which they met every suggestion which had for its object the introduction of a better state of things amongst them, surpassed belief. They were the "living dead." One exception, there was and only one, to the prevailing torpor, in the person of a decrepid, feeble, and very aged woman, who, living in a wretched hovel with her old partner, almost as infirm and helpless as herself, maintained an air of activity, cheerfulness, and kindly feeling, which strangely contrasted with the sullenness of those around her.

"'Tis a rough sea I am riding on," was her reply, when I adverted to this circumstance; "but I'm buoyed up within. I'm poor and I'm aged, and I'm infirm, and I'm afflicted—oh, how deeply and heavily afflicted!" and the tears, as she spoke, coursed down her furrowed cheeks, "but, blessed be God, I'm superior to them all! I've a Bible, and praised be his holy name, I can *read* it! I *had* a son, such a one as falls to the lot of few. He was the joy of my heart, and the delight of my eyes.—While he lived I never knew want. I loved him too well, and God took him. Yes, 'he took away the desire of mine eyes at a stroke.' He left me one morning in perfect health, and the next was brought to my door a stiffened corpse. I trust he has found mercy with his heavenly Father, for he was one of the best of sons to his earthly one. Ah! you look as if you thought I was praising him too highly.—But no! faithful and true was he in every relation of life. What he was as a servant, you may guess from the fact, that from the hour of his death his master and mistress adopted the little one he left behind him, took him into their service, and promised to provide for him. 'Tis a sad story, told in few words; but somehow, Sir, if you'll have patience with me—I think it relieves me to repeat it and weep over it. 'T was madam's [mistress's] birthday, and as usual, it was kept. All the servants had a holyday; and my poor lad, as gardener, was invited to make merry with the rest. He'd a good mistress, and right willing was he to wish her as many years of happiness as it might please the Lord to send her. His own, poor lad, were to be but few!" and again she wept long and bitterly. "I weary you; but I've not much more to add. He left the hall for his home towards the dark hours, and the night was bitterly cold. Whether for once he had exceeded, or whether the sharpness of the season had brought on any fit, or whether, from the darkness of the night, he had lost his way, and was unable to regain it, we could never learn. He was found on the common in the morning stiff and lifeless. Poor lad, he was starved [frozen] to death! And now," she continued, in an agony of distress with which it was impossible not to sympathise, "pray for me. You are a man of prayer and praise; it is your duty, your calling, your occupation.—Pray for me," and she wrung her hands convulsively, "that mine may be 'a godly sorrow that worketh repentance;' pray for me, that I may 'not sorrow as those that have no hope.' I am calmer now," she resumed after a pause; "but you may judge what I have suffered. *Had I not been able to read, I must have gone mad!*"

"But the consolation of prayer under all and any circumstances remained to you."

"No; I tried to pray, but in vain. My prayers, strive as I would, became murmurs. It was long before I could pray—long, very long."

"Still, the service of the sanctuary would have comforted, and some church there must have been within your reach?"

"None," replied she, mournfully; "and as for these people—Kilhamites they call themselves—the noise they make, the shouting, the roaring, the crying, would have been agony to me. *They* think to be 'heard for their much speaking;' while *I* feel that I must 'commune with mine own heart, and in my chamber, and be still.' The truth I must and will speak. *The power to read kept me from madness.* My Bible alone saved me. Nothing that *man* can say to me could sooth me. But God can, and did, when I read, 'As many as I love, I rebuke and chasten; be zealous therefore and repent.' Rev. iii. 19.

"May *his* consolations abound towards you more and more, to your last hour!"

"Amen, amen," said she fervently. "But you mentioned somewhat of having a service here. Ah, let me hear the good old Church prayers once more. We are a careless, drunken, heathen hamlet. But there are no hearts so stony God's word cannot soften, and no understandings so dark which his grace cannot enlighten. Peace be with *you*, Sir, and for *me* I go to read and pray."

I began to retrace my steps homeward. All was energy and industry around me. The sower was carefully casting seed into the furrow. The shepherd was thoughtfully tending his fleecy charge. All were employed. Every object, animate and inanimate, seemed to say, 'Occupy till I come.' Labor diligently in the vineyard of the mighty Master. Redeem the time—bear the cross—run the race—brave the fight—win the prize.

As I pursued my long homeward walk across the common, the scene changed sensibly, yet slowly. The shades of evening closed around. The bustle and the hum of labor altogether ceased. Gloom and darkness fell around me, and shrouded each surrounding object. There was something dispiriting in the change, and the heart involuntarily owned the depression of the hour. The "night cometh when no man can work." But nothing appeared to me so sad as the spiritual darkness of that benighted hamlet, relieved only by the hope and faith of her to whom *the power to read her Bible* had been so great a blessing: whom it had cheered in the time of sorrow, strengthened under the pressure of infirmity, consoled under the agonies of bereavement, and guided in that gloomy hour when her "feet stumbled on the dark mountains."

A—— Vicarage, June 4, 1838.

CHRISTIANITY THE FRIEND OF CIVIL LIBERTY.

It is contrary to the order of nature, it is repugnant to the decrees of Providence, and therefore the thing shall never be, that civil liberty should long maintain its ground among any people disqualified by ignorance and profligacy for the use and enjoyment of it. Hence the greatest danger threatens every free constitution, when, by a neglect of a due culture of the infant mind, barbarism and irreligion are suffered to overrun the lower orders. The barriers which civilized manners naturally oppose to the encroachments of power, on the one hand, and the exorbitance of licentiousness on the other, will soon be borne down; and the government will degenerate either into an absolute despotic monarchy, or, by infinite degrees a heavier curse, the capricious domination of an unprincipled rabble. Thus would ignorance and irreligion, did they once generally prevail among the lower ranks of society, necessarily terminate in the one or the other of these two dreadful evils,—the dissolution of all government, or the enslaving of the majority of mankind: while true religion, on the contrary, is the best support of every government; which, being founded on just principles, proposes for its good the joint advancement of the virtue and the happiness of the people; and by necessary consequence, co-operates with religion in the two great purposes of exalting the general character, and bettering the general condition of man. Of every such government, Christianity, by consent and concurrence in a common end, is the natural friend and ally; at the same time that, by its silent influence on the hearts of men, it affords the best security for the permanence of that degree of orderly, definite liberty, which is an essential principle in every such constitution. The Christian religion fosters and protects such liberty, not by supporting the absurd and pernicious doctrine of the natural equality of men,—not by asserting that sovereignty is originally in the multitude, and that kings are the servants of their people,—not by releasing the conscience of the subject from the obligations to loyalty, in every supposed case of the sovereign's misconduct, and maintaining what, in the new vocabulary of democracy, is named *the sacred right of insurrection*,—not by all, nor by any of these detestable maxims, Christianity supports that rational liberty which she approves and cherishes; but by planting in the breast of the individual powerful principles of self-government, which render greater degrees of civil freedom consistent with the public safety.—*Bishop Horsley.*

From the Southern Churchman.

THE CENTENARY OF WESLEYANISM.

Since our connexion with this paper, we have had not unfrequent occasion to read in some of our Methodist contemporaries, what we could not avoid thinking at the time to be wanton and vulgar misrepresentations of the sentiments of the Protestant Episcopal Church, her services, her communicants, and her ministers; but charitably believing that all such attacks would find no favor with good sensible people, even in the Methodist communion, we read them in silence, though not without pity. If any of that communion are in doubt respecting the soundness of the Protestant Episcopal Church, in regard to her ministry, opinions, and piety, we would advise them to go back to the land of their fathers, and learn what are the views entertained there respecting that Church.

There can be no question respecting the nature of the results of an alliance of active piety with primitive order. The world itself, were these two always associated, would be unable long to resist its influence. And who has committed the sin, or to use a softer though perhaps less accurate expression, the indiscretion of almost completely destroying that influence? Had the disciples of Mr. Wesley remained with him in the lap of their common mother, both she and her children had been much, though we cannot say how much the better for it. Nor is there any bar to such a union even now, especially, on the part of the former. She has ever treated her wandering children with more than maternal kindness, ever keeping her door open for their return, and making but a single condition, and that an easy one, that they shall do lawfully that which they are now doing unlawfully, viz. conferring Episcopal powers by the hands of those who have never themselves possessed such powers, as repeatedly and solemnly confessed by the very founder of Methodism, and by not a few of his surviving followers, whose unequivocal and decided testimony, in the following passages, cannot well be otherwise than irresistible. They are taken from "The Church," a paper published in Upper Canada, and contain the sentiments expressed by some of the Methodist clergy at the late anniversary of Methodism, celebrated at Dublin.

"On that occasion," says The Church, "where a rector of the Established Church presided, the Rev. Adam Averell, President of the Conference, delivered amongst other admirable remarks, the following sentiments:

"In now celebrating the centenary they were thankful to Almighty God for continuing it for one hundred years. They had a fair prospect before them, for this was only the beginning of Methodism. He humbly trusted that they would never separate from the Church of England. From the prospects which he saw before him, he hoped that primitive Methodism would soon extend through every part of the world, and that while it extended it would be closely united to the Church of England, and that they and the Church would continue one body. Let them (the Methodists,) be the humble servants of the clergy—let them continue to live in the pure principles of the Church, and jointly labor to carry the word of the Lord every where among the people, until all were united as one people before God."

Mr. Revington in following this speaker, said that, "the meeting had now heard the oldest Methodist preacher in Ireland, perhaps the oldest clergyman of the Church of England." Mr. Robert Conolly of Limerick, in seconding a resolution, said—

"There are two essential views to be taken of the Church as established in these countries. You are to distinguish between its being a branch of the Apostolical and catholic Church as founded by our Lord Christ, and as a national institution, established in these realms by God's providence, under human authority. In the former sense you behold the Church the real fold. We see it in this country by the doings of the Reformation, rid of those corruptions and erroneous and carnal inventions which still enslave the Church of the apostacy. Yes, think in the Church of England, in the apostolicity and uninterrupted course of its orders, in the pastoral mode of its ministrations, in its unsealed Scriptures, its widely opened Bible, its standard homilies, its pure liturgy, its scriptural articles, and its ancient creeds, we have truly a branch, a healthy and a fruitful branch, of the catholic and apostolic Church. When I draw a distinction between it in this capacity, and that of a national establishment, I don't mean to say that its nationality takes from its apostolicity. No! A nation without a religion, and a religion without an established church would be an anomaly which could not have the sanction of Him who does every thing decently and in order. Kings should be the nursing fathers and queens should be the nursing mothers of the Church. What I mean is, that though the Church were not the Church of England and Ireland, it would be not less the Church of Christ. The Church, as the Church of Christ, could live without the patronage of England; so that should any queen, instead of being a nursing mother, act the ungrateful part of a step-mother, it will be found that so vigorous is the constitution, and so independent of all human aid are the resources of that Church, that it can live, and grow, and prosper by itself."

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"This, I say, is the spirit of old Methodism. I want to know is this meeting willing to pledge itself to it? (yes)—You have had a hundred years' trial of the Church—for one hundred long years you have gone together in close companionship. I want to know, to-night, are you tired of the union? (hear, hear.) I want to know, will you as a body—I speak not of individuals—I hold individuals in positive contempt—let them in their individual capacity do as they like—whether preachers or clergymen—but will the Primitives as a body ever leave the Church? (no, no, and cheers.) I am sure you will not. The body so nobly represented here will not. The aspect of the assembly, though you had given me no audible assurance, might have satisfied me. And as I must conclude, let me remind you the time may not be far distant when, in this country, you will be called upon to distinguish between the Church established, and as founded by Christ. It is remarkable that, at this time of centenary commemoration, an appointment should be made for the executive of Ireland, unblushingly threatening the interests of the Established Church. No matter, so far we will submit. But let our faith be endangered, our Bible, our liturgy, our creeds, and then, then we will be found in Ireland, as the Reformation in England—martyrs ready to bleed and confessors to burn."

We should be glad if our limits permitted, to make further quotations from the admirable sentiments delivered on this occasion by members of the genuine Wesleyan community; we shall conclude with a citation of one of their resolutions unanimously passed:—

Resolved,—"That when true religion had fearfully declined, and these nations were threatened to be inundated with the principles of infidelity, we admire the wisdom and goodness of God, in raising up his faithful servants, the Rev. Messrs. John and Charles Wesley, and those venerable men who acted in conjunction with them, to erect a barrier against the widely spreading evil, and to diffuse vital godliness, not only in the Church, but amongst the various denominations of Protestants, the happy effects of which have extended to our own times, through the instrumentality of Primitive Wesleyan Methodism, the principal object of which is, without becoming a separate sect or party, to promote the dissemination of the Gospel throughout every part of this country, and should the providence of God open us the way, throughout every part of the world."

ANCIENT INDIAN BURIAL PIT.

An interesting discovery was made a short time since in one of the rear concessions of the Township of Manvers in this district, which has become an object of general curiosity and inquiry. Some three weeks ago, a settler of the neighborhood, walking through the woods noticed a singular-looking hollow or pit of circular form, about twelve feet in diameter, and two feet or so below the general surface of the land. It was surrounded by a high bank of earth, which evidently had originally been thrown up from its bed, though at some very remote period, for upon the bank had since grown up a fine beach-tree, and in the hollow itself a bass-wood tree, both of large dimensions, (they have since been cut down, when the beech was found to be 147 years old by its rings, and the bass-wood 137!) Looking closer at the pit, he noticed tq his astonishment lying in it, partially covered by the soil, several large bones apparently human—which they proved to be, and on a subsequent examination the pit has been found to be fully eight feet deep and *filled with human skeletons* thrown promiscuously in, and numbering, it is supposed, at least seven or eight hundred. How long they have lain there and their history is matter of interesting inquiry for the antiquary. The most natural conjecture seems to be that some great battle has been fought near the spot; but we are told the Indians of the present day have no such tradition among them.—*Star.*

EFFICACY OF PRAYER.

What a fund of encouragement is here, as for all manner of virtue and piety, that we may be fit objects of God's care and providence, so particularly for devotion, when we can reflect, that every petition of a good man is heard and regarded by Him who holds the reins of nature in his hand! When God from his throne of celestial glory issues out that uncontrollable command to which all events are subject, even your desires, humble, pious Christians, are not overlooked by him.

The good man's prayer is among the reasons by which the Omnipotent is moved in the administration of the universe. How little is all earthly greatness; how low and impotent the proudest monarchs, if compared with the poorest person in the world that leads but a good life! For their influence, even in their highest prosperity, is only among weak men like themselves; and not seldom their designs are blasted from Heaven for the insolence of those that formed them: "Is not this great Babylon, that I have built by the might of my power, and for the honor of my majesty?" While the word was in the king's mouth, there fell a voice from heaven, saying, "The kingdom is departed from thee." But the poor man's prayer pierceth the clouds; and weak and contemptible as he seems he can draw down the host of heaven, and arm the Almighty in his defence, so long as he is able only to utter his wants, or can but turn the thought of his heart to God.—*Ogden.*

TROY EPISCOPAL INSTITUTE, *for the Education of young gentlemen*—Rev. W F Walker, A. M., Principal and Proprietor. The list of the officers and students of the Institute, as presented by the catalogue for the term commenced November 1st. 1838, ending April 10th, 1839, exhibits encouraging evidence of the good will of the public toward the design of the Principal, and gives satisfactory assurance of the permanent success of his plan. The tribute of a thankful acknowledgment is hereby cheerfully tendered.

Design.—The design of the Institute is to unite, and very decidedly, *moral* with intellectual culture; to have regard to the heart as well as the head; to educate for eternity as well as for time.

Instruction.—The course of instruction in the department of morals, is adapted to the pupil. It embraces Moral Philosophy, Evidences of Christianity, Bible history, the study of the Bible, and Catechetical instruction.

The intellectual course embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, to Teaching, the Professions and Civil Engineering; also in Vocal Music, Drawing, and the Modern Languages.

The Laboratory is furnished with apparatus sufficient for the requisite illustrations in the several departments, and to exhibit practically the several subjects connected with the course of study.

Requirements.—The admission of pupils is restricted to no particular age. But diligent attention to the performance of duties and propriety of deportment, are expected of all who become members of the Institution.

Reports.—A daily record of the deficiencies of pupils in their several classes is kept by each teacher, which is weekly submitted, by the Principal, to each pupil; and at the expiration of every four weeks, to the parents or guardians of each, in the form of a report.

Examinations.—An examination is held every Friday of the division under the several instructers, in rotation, and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the Institution.

Terms.—The Academic year embraces forty-six weeks in two terms of twenty-three weeks each.

YONKERS FEMALE SEMINARY.—This institution is situated on the bank of the Hudson river, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., and is under the charge of Mr. and Mrs. Bleecker, late of the Franklin Academy, Singsing.

Its healthy situation, commanding prospect, pleasant retired walks extending over many acres shaded by forest trees, and its easy access from the city, being only seventeen miles distant, recommend this location to public patronage.

The Summer Term commences on the first of May, and the Winter Term on the first of November, each of which is succeeded by a vacation of four weeks.

Application for admission of pupils may be made by mail, addressed to the subscriber, at the Seminary. Circulars may be obtained from Mr. Tho. N. Stanford, of the firm of Swords & Co., Broadway; Mr. George Brinckerhoff, at the office of the New York Times, 45 William street, or at the bookstore of Mr. R. Carter, corner of Canal and Mercer streets.

GEO. W. BLEECKER, Principal.

References,—Lemuel Wells, Esq. Rev. A. H. Crosby, Rev. Thomas Birch, Messrs. Samuel Thompson and William L. Morris, Yonkers. Messrs. William Nelson and Isaac Seymour, Peekskill. Messrs. Leonard Bleecker and Edward Kemeys, Singsing. Rev. William Berrian, S. H. Cone, J. F. Schroeder, Messrs. James Bleecker & Co, Thomas N. Stanford, J. D. Stevenson, and the Editors of the "New York Express," New York. Mr. James Patten, jun. Philadelphia. Rev. B. F. Welsh, Albany. Rev. B. M. Hill, Troy. Rev. John Dowling, Providence R. I. Mr. E. L. Lockwood, Cincinnati, O. Mr. Jonathan Tucker, Mobile, Ala. Francis Ilsley, jun. Esq. of the house of Reynolds, Byrnes & Co. Messrs. Thomas Magoffin and J B. Byrne, New Orleans. Messrs. Robert Dunbar, Wm. St. John Elliot, L. R. Marshall, Natchez. Feb. 10. 3m.

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem."—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will receive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

GEMS FROM THE MOUNT, or Illustrations of the Lord's Prayer, twelve copperplate engravings; by the Rev. R. C. Shimeall, Rector of the Church of the Messiah, New York.

Music of the Church, 6th edition, by Dr. Wainwright.

The Christian Keepsake, Edited by the Rev John A Clark, with splendid engravings.

The Churchman's Annual, Edited by the Rev. John W Brown, containing a memoir of Jacob Lorillard, Esq.

The Churchman's Almanac, for 1839.

The Religious Souvenir, Edited by Mrs. L. H. Sigourney.

The above works just published and for sale, at 142 Fulton street, by Louis Sherman.

Feb. 19. tf

POUGHKEEPSIE FEMALE ACADEMY, Miss Curtiss, Principal. This institution reopens on the first day of May, and affords advantages for solid or ornamental education not surpassed by any institution in the state. The edifice is large and commodious, and opens upon paved walks which extend over the whole delightful village of Poughkeepsie.

Circulars containing terms, &c., can be had at the bookstore of Mr. Roe Lockwood, No. 111 Broadway, New York.

References—Rev. Messrs. Mann, Eaton, Hatch; Rev. Dr. Reed, and Hon. Judge Ruggles, Poughkeepsie.

April 9, 1839. 13t

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

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